

W A MONTGOMERY



# IMPROVEMENT ERA

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ORGAN OF THE PRIESTHOOD QUORUMS, THE YOUNG MEN'S MUTUAL  
IMPROVEMENT ASSOCIATIONS AND THE SCHOOLS OF THE CHURCH OF  
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## Camp on the Upper Weber River

Approach the Uintah Range from whatever quarter of the compass we may, we cannot fail to be pleased with its bold and commanding forms. That trinity of peaks, La Motte, the Bald Mountain and Mount Agassiz (commonly called Reed's Peak), form the center of a thousand magnificent views. Not long ago, considering the age of mountains, this whole region was covered with creeping glaciers. Their ice fronts rested upon causeways of huge, round boulders which they themselves had brought down and piled at the mouth of every canon. We yet see the evidences of erosion on every hand; deep canons plowed out of mountains of solid rock; cliffs and mountain sides fluted, as it were, by the sharp corners of stones held in the grip of the icy masses; extensive amphitheatres and glacial valleys in which rest now the cold, crystal waters of innumerable lakes.

The nobler class of game is quite abundant in the Uintahs. The bear and the deer frequent their solitudes; the former, the pine woods, and the latter, the high plateaus just on the timberline. One must be a practised huntsman, however, to take this game unawares, though not infrequently one wakes, upon his bed of strewn pine branches, and sees near to his camp, not a hundred yards away, perhaps, the motionless form of a stag, standing upon a jutting rock, and sharply outlined—a silhouette against the light of dawn.

The Uintahs, the second in importance of the mountain ranges of Utah, extend from its eastern border, close to the Green river, to the Wasatch range, which they confront almost at right angles, the course of the latter being nearly due north and south.

—A. L.





CAMP ON THE UPPER WEBER RIVER  
From Painting by Alfred Lambourne.

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## "Science Falsely so Called"

BY DR. ROBERT C. WEBB

At the present day it is a familiar experience to be gravely informed that ours is pre-eminently the "scientific age." We learn in manifold connections that "science" and the "scientific method" are rapidly revolutionizing every department of human thought and endeavor. Nor is this altogether untrue: indeed, as no one can deny, the "scientific method," the method of practical research and experiment, consummated by sufficient demonstration,—the method by which may be achieved certain answers, "yes" or "no," to the question, "will it work?"—has gone far to making the world over, particularly in the mechanical and practical sciences. Because, dating from Watt's discovery of the expansive energy of steam, in the latter half of the eighteenth century, the habit of subordinating theories as to what "should be" or "ought to be" to the practice of determining by patient and intelligent experiment "that which is," we are accustomed already to seeing results accomplished in actual fact, which have been for ages among the hazy dreams of "unpractical" brains. Thus, things which our forefathers of but a few generations past would have ascribed to "witchcraft," or, simply, to the "devil," are now merely the commonplaces of everyday life. Such are our telephones, our railroads, our steamships, the wireless transmission of intelligence, and dozens of other achievements, including the new-born science of aviation—the building and operating of real flying-machines. The scientific method is, indeed, the real wizardry of which people only talked and wrote in former times. If there was ever a "wizardry" of any other character, we might claim with some show of consistency that it must have been in some very real sense "scientific." (And does not the word "wizard" mean "one who knows?")

In the midst of all this, however, comes the clear warning of experience that, side by side with real science, there is also the

"science falsely so called, which some professing have erred concerning faith," and numerous other matters, in addition. Although, as we have heard, this may be the "scientific age," there is no sense in accepting the opinions of every ingenious and persuasive word-spinner as contributions to real science. Yet this is the very thing that is done with as sickening a regularity as in the darkest years of the "dark ages." Nor is there any warrant for crediting a scientific character to the defectively supported conclusions of even the most capable scientists. Thus several of our foremost physicists, naturalists, astronomers, etc., have embraced the teachings of spiritism—have even attempted to clothe them with a semblance of scientific demonstration—yet such fact constitutes no over-impelling argument for their claims in the minds of the average among us. Just as in former days, people had their systems of *astrology*, which was not precisely the "star-science;" of *demonology*, which was a very insecure foundation for true medical theory and practice; and of *phrenology*, which was not what a scientific anatomist would consider an adequate "brain-science;" so, at the present day, we have our systems of Christian Science, so called, and of "scientific sociology," neither of which is scientific in the sense applied to the scientific method. There are other, and even more widely accepted systems of inference and opinion, which are with as little actual warrant called "scientific," just as there are, doubtless, very many men named Hunter, who never fired a gun, set a snare, or took a life, even to assuage the pangs of hunger. It is merely a matter of names in the first case, as in the second.

Under ordinary conditions it would be highly superfluous to treat this matter at all; since, of course, the adherents of unscientific "sciences" cannot be convinced of their errors by any really scientific line of reasoning or demonstration. To argue to a Christian Scientist, for example, that his system is not really scientific would merely evoke the answer that it certainly is "scientific in a higher sense," and there you are. Similarly, an attempt to reason with an evolution-theologist or a "higher critic" that he is laboring under numerous evident misconceptions would move him merely to a pitying reminder of the fact that his critic forgets the "great names" back of his opinions, and is not capable, evidently, of comprehending the aims and character of real "scholarship." And there our efforts rest again; since, as it seems, there is an aristocracy of "learning," and our names are not enrolled in its "Almanach." When, however, an utterly false system, which is dubbed or christened by its adherents "scientific" in some real sense, is erected into a standard for judging truth and reorganizing knowledge; when the cloven foot of its essential absurdity has tracked the broad areas of human thought, penetrating even to the sacred precincts of religion itself, it is high time

that voices were being raised in protest against the further propagation of a false culture, and a challenge issued to the constructive atheism, which, as when the devil disguises as an angel, parades as the true "twentieth-century Christianity." We will state, therefore, that we purpose examining and challenging the truth, or even the scientific character, of the so-called "doctrine of evolution" and the so-called "higher criticism"—the second being merely a corollary of the first—not, primarily, because they are obnoxious to the type of religious thinking which we prefer, but precisely because they are unintelligent, foolish, and baseless. Such an attitude at the present day may seem, to some, very surprising indeed; but the surprise will not be so great when we have discussed the real nature and limitations of science, and the conditions under which, in the world of sense experience, at least, a proposition may be said to be based on knowledge, and when, evidently, on mere assumption.

The word "science" comes into our language, through the French, from the Latin *scientia*, "knowledge," which derives, in turn, from the verb *scire*, "to know." It means, therefore, "knowledge," the material as well as the fact of positive sense experience and record of some actual order. Properly speaking, however, it signifies rather codified knowledge, in which numbers of known facts are arranged according to their evident similarities, dissimilarities and relationships; and thus involves analysis in individual cases as well as synthesis in the totality. The classification, which is an essential element in scientific study and greatly facilitates the acquisition of knowledge, is based upon the natural tendency of the mind to association of facts and experiences. To be really scientific, however, this association must be based upon essential elements, rather than upon the fortuitous conditions which determine it in many cases of ordinary experience. Sometimes such elements are small matters common to large groups of facts which differ widely in other particulars; again, they are important considerations which are made to separate several facts, otherwise closely similar. Thus, botanists form their great order *Rosaceae*, including with the rose group several familiar fruit trees, largely on the fact that all the plants in this order produce flowers of the same description. On the other hand, zoologists separate the termites, or white ants, so called, from the true ants, despite the similarity of their habits and general structure, on the basis of the fact that the termites have netted wings,—thus falling into the order *Neuroptera*—while the true ants have membranous wings—thus falling into the order *Hymenoptera*. No one would think, however, of classifying an octopus among birds, because it possesses a horny beak, somewhat resembling that of a parrot; nor, following Buf-



fon's humorous suggestion, of classifying a crocodile among insects, because it possesses a hard covering, or "exo-skeleton."

Because, therefore, science deals essentially with existing facts, in their discovery, analysis and classification, on the basis of essential resemblances and differences, its formulation and use must involve a certain large and important field of inference and theory. Thus, from practical familiarity with the sparks produced in the discharge from Leyden jars, Mr. Franklin concluded that lightning was to be explained by a similar set of conditions in the clouds. This was a scientific inference, based on known facts, and subsequently verified by his famous experiment with the kite and the door key. On the basis of careful observation of natural facts and operations, scientists in other branches have been able to do still more surprising things. Unknown and unseen planets have been assumed to exist, with all the certainty of a demonstration, on the basis of observed aberrations in the behavior of known planets, which could be ascribed only to the influence of unknown bodies; and subsequent observation has verified the conclusions. Similarly, arguing solely from his knowledge of comparative anatomy, and his entire familiarity with the mechanical requirements in a living organism, Waterhouse Hawkins, the English naturalist, in building the life-size model of a megalosaurus at Sydenham, London, confidently formed its back with a hump, like the "withers" of a horse, in order, as he stated, to furnish a sufficient attachment for the mass of muscle necessary to support and move the great bulk of the head. Some anatomists were inclined to question the accuracy of his judgment, but the subsequent discovery of a nearly complete skeleton of an animal of this species confirmed his conclusion. In very similar fashion, after the development of scientific chemistry had indicated the fact that the known elements fall into natural series, in the order of their atomic weights, and then of their other characteristics, it was found that several gaps existed. Other elements were, therefore, predicated, and their atomic weights and other qualities were accurately estimated, as shown by their subsequent identification and isolation; thus vindicating the validity of the so-called "periodic law" of the elements.

In spite of all these surprising achievements of formal science, it must be insisted that inference is a very uncertain guide apart from strict consistency with known facts. In short, when inference and theory extend beyond the just limits of known facts and established laws, and strike out into the unknown, they cease to be scientific in any accurate sense, and constitute what is known as "philosophy," which is to say speculative thought. Nor is philosophy a certain guide, except when known facts regarding the universe and its constitution are kept consistently before the mind. This is shown eminently well in the history of philosophy



from the beginning of recorded speculation to the present day. Starting out to explain the facts of existence, numerous philosophers have ended by actually inventing new and unheard-of varieties of universe, possessed of all orders of astounding attributes, and have accomplished nothing but to furnish interesting examples of the operation of the mind, very often under conditions analogous to what, in the language of electrical science, is called a "short circuit"—involving an internal circulation of energy, devoid of effect in useful work on the outside. Thus, following on a closely-knit line of "iron logic," Descartes reached the conclusion that the material world consists in a *plenum*, which is to say a "fulness," and that no movement could be possible, except in circles. Leibnitz, arguing with similar ability, postulated a universe composed entirely of self-contained and mutually unrelated *monads*, in which by his principle of *emboitement des germes*, with the involved power of simulating objective experiences, constitutes the total of our life in an apparent world of subject and object. Bishop Berkeley argued that there could be no material world, except so far as it existed as a "perception," by an essential act of "spirit," which constitutes, he thought, the sum of all reality. Other philosophers have reached similar, or totally diverse, conclusions, merely because of the attempt, common to them all, to use the processes of pure thought, or logic, without regard to the limiting influence of facts in experience and sense perception. Thus, as we may see, logic is a dangerous instrument, except in the hands of a competent master. It is like a two-edged sword, as liable to cut the back of a careless wielder as to split the person of his antagonist. If a sword could be made with more than two edges, it would furnish an even better simile.

When we consider the fact that the real aim of systematic philosophy is to explain the universe—to discover and apply a "world formula," as Prof. Josiah Royce expresses it—the unescapable necessity of starting our speculations upon a basis of perfectly verifiable and relevant fact must be apparent. Without a foundation, only failure can result, in spite of profound reasoning and careful adherence to premises. This rule was never better exemplified than in the geocentric theory of astronomy, the Ptolemaic theory so-called, which, failing to recognize the now accepted fact that the sun, and not the earth, is the center around which the planets revolve, postulated a complicated series of cycles, epicycles and retrogressions, with other ingenious devices to account for observed facts on the basis of an utterly erroneous concept of the universe. It was in harmony, however, with every known, or assumed fact then available to astronomers; the further facts being quite inaccessible to the ancient observers, who had not been able to discover that the earth is a spheroid, and who ignored all the evident inconsistencies in their processes

of reasoning on the known facts. Consequently, the whole complicated fabric of their system crumbled and vanished with the demonstration of its one vital and fundamental error.

The modern so-called "law" of evolution, considered as a practical "world formula," is a resultant of two distinct lines of speculative thinking, which, while differing in origin, and in nearly all particulars, have as a common aim the remodeling, or reinterpretation, of all branches of knowledge and experience, including the "data of the religious consciousness." The first of these, in point of time, as well as of ultimate influence, is distinctly philosophical, as embodied in the theories of the noted German thinker Hegel, which, until within a generation, enjoyed considerable favor among Protestant theologians. The second represents the zoological hypothesis of descent, as propounded by Darwin and other earlier investigators, and elaborated by Herbert Spencer into a "law," through the workings of which is produced a continuous change, or series of changes, essential and inevitable, "from an indefinite incoherent homogeneity to a definite coherent heterogeneity," with certain other concomitant consequences. This elaborate definition was an attempt to reduce to formal statement, with the widest applications, the simple Darwinian theory that all the numerous varieties of life-forms are to be considered as so many variations actually produced from a common ancestral type, necessarily simple in structure, by assuming the existence of a natural agency, analogous to the selective activity of the human stock-breeder—who selects individuals for mating, with the deliberate aim of producing some given qualities in the offspring—and which was called "natural selection." This agency, it was assumed, operates to produce such "favored races" as are best adapted to survive in the "struggle for life," thus giving the sanction to Spencer's principle of the "survival of the fittest."

However, the theory of descent, or development, according to which the unicellular egg—destined to mature into a highly complex, multicellular individual—is made the type of the universal law of nature, accounting for all variant life-forms, and all other variations whatever, was originated long before the day of Darwin and Spencer. By the assumption of various theories to enforce the central idea of derivative descent, it was familiar in the writings of numerous naturalists and philosophers for quite a century. Hegel gave it expression in his famous "law of trichotomy," the fundamental principle of his system of logic, which was intended to illuminate all branches of knowledge on the theory that every formal idea consists of three essential elements, (1) the statement, (2) the counter-statement, or contradiction, (3) the synthesis, by which the two find reconciliation and harmony in a higher union, or complete comprehension. This rule of thesis-antithesis-synthesis, applied to the problem of crea-

tion, postulated "pure, original, indeterminate being" (the "thing-in-itself," the "Absolute"), projecting itself into its antithesis, the "relative" (called *Werden*, or "becoming"), a potentiality which, in turn, eventuates every form of determinate being (called *Dasein*, or "existence") the eternally completing process of creation, in which is involved a return toward, a "reconciliation" with the "Absolute," as manifesting the perfection of the creative idea. This beautiful and suggestive concept, which was not wholly original with Hegel—its outlines being discernible in Hindu speculations, and some other connections—when applied to theology, explained the doctrine of the Trinity, also that of the Atonement; applied to history, the necessary progress, as argued, from imperfect to perfect, from ignorance to finished knowledge, from evil to complete good. The trouble was that it explained too much, and that it explained it too easily; being, like certain domestic implements, not perfectly "fool-proof." Thus multitudes of half-fledged minds were enabled, by its help, to wallow complacently in a conceit of omniscience, even as they do today with the kind assistance of the evolution hypothesis. Thus, Hegel's "law," rather than the speculations of zoological theorists, seems to be responsible for the presently-current notion of certain and inevitable progress into perfection, an idea which seems to be involved in Tennyson's fervid lines:

"Is there evil but on earth? or pain in every peopled sphere?

Well, be grateful for the sounding watchword, 'Evolution' here,

Evolution ever climbing after some ideal good,

And Reversion ever dragging Evolution in the mud."

—Locksley Hall, *Sixty Years After*.

The similarity of its thought with that of the present seems obvious when we remember Hegel's bold comparison between himself and Christ, with a very strong suggestion of advantage in his own case; since he lived 1800 years later, hence at a period further advanced in the grand process.

Thus, whether fathered by Hegel or the zoologists, it seems clear that the doctrine of evolution was not originally an attempt to explain puzzling facts and phenomena, but rather a speculative hypothesis, whose justification is sought in facts and alleged facts. It is the central dogma of the new dogmatism, which the faithful must support by any available arguments, even at the cost of remodeling all branches of human knowledge, as was actually attempted by both Hegel and Spencer, and with no wondrous results in either instance. It is the prevailing fashion in philosophy, which attracts the allegiance of many minds, just as fashions in clothing appeal to the tastes of some women and a few men. It is the modern substitute for God, divine providence, and revelation, which speciously explains error and wrong, as, in Emerson's



phrase, "good in the making." It is a consoling "conviction" for all sorts of feeble minds, who can thus gain fresh assurance of the finality of their own pet conclusions, as an integral part of a grand process of "man's gradual discovery of God and statement of His eternal truth." In all these particulars it is a dangerous and regrettable influence, encouraging superficial thinking and actual degradation of learning to the supporting of a gratuitous dogma. Its influence in religious thinking is seen in the development of the loose and negative attitude, popularly dignified by the term "liberalism," which indicates, precisely, lack of positive conviction and a general unworthy and really unreligious complacency of mind. In this particular it parallels the influence of Hegelian philosophy, as explained by Prof. Francis Bowen as follows:

"One source of the great popularity of Hegelianism, especially with politicians and theologians, may be found in its conciliatory character. It has a strong tendency to bridge over the separation of parties and differences of creeds, and to effect compromises between jarring opinions. \* \* \* \* The law of trichotomy, which is the basis of the Hegelian logic, enables us to take up any two contradictory ideas, and melt them into one synthetic notion which includes them both. Hence, a consistent and expert Hegelian may repeat any theological creed, join any political party, or defend any philosophical system, without prejudice to the opinions which he formerly avowed." —*Modern Philosophy*.

At the present day the matter is even worse, since the so-called doctrine of evolution is an even better breeder of essential hypocrisy than even the ingenious speculations of Hegel and all his disciples. Schopenhauer, a violent opponent of Hegelianism, and at the same time an equally strong antagonist of materialism, as expressed in the vapid speculations of mere scientific specialists, "who know nothing else," speaks feelingly of "the steady growth of unbelief in the face of all hypocritical dissembling and the outward conformity to the Church." This is to be seen even now, when men do not hesitate to make formal subscription to creeds and formularies with contemptible mental reservations, which they dignify under such names as "revised views," "larger understandings," and "new meanings." Thus, even while it is fashionable to hold that this "evolution" process has changed the meaning of words, along with the physical conformation of animals, we will find candidates for ordination in sects, professing full belief in the redemptive work of Christ, shamelessly advertising the fact that they are "unable to believe," for example, the virgin birth of Christ, because that, like the story of Jonah and the whale, it involves "violence to the law of evolution." This alleged law would, we may judge, seem to be the "real gospel" of our up-to-date preachers, who do not hesitate even to flaunt essential atheism before the public in "new understandings of the

being and nature of God." When we hear such expressions, we may understand merely that the word "God" is used as a synonym for the "law of evolution," in spite of all the elaborate floundering and speculations by which ingenious writers and so-called "thinkers" have attempted to disguise it. Spencer and Huxley are the Paul and Peter of the "new theology," and Hegel is its John the Baptist. It must be said, however, to the credit of both Spencer and Huxley that they were outspoken in their profession of "agnosticism," which is to say the formal recognition of the essential inability of the human reason to deal with matters apart from the realm of observable and verifiable fact—which is to say, with "final causes." They recognized that our knowledge, unless supplemented, as we may suppose, by something beside, is limited by the horizon of perceptible fact, and that we possess no senses that can discern things beyond the horizon. But, there are always "camp-followers" with every army, and even the most careful thinkers—whatever their errors in matters of opinion—have hordes of self-styled "disciples," who are of the kind characterized in the popular adage as those who "rush in where angels fear to tread." An outspoken "atheist" may be credited with the virtue of frankness, but an unbeliever in the livery of Christianity is a hateful spectacle—a mere charlatan. We will not insult the dignities by calling him a "wolf in sheep's clothing;" he is merely "an ass in a lion's skin."



## Discoveries on the Colorado

BY JOSEPH F. ANDERSON, OF THE UTAH ARCHÆOLOGICAL EXPEDITION, 1913

### *VIII—The Hopi Indians—Snake Dance and other Customs*

There was much disappointment in the camp of the Utah Archæological Expedition when, in mid-August, 1913, it reached the Wetherill trading post, Arizona, three hours too late to accompany Colonel Theodore Roosevelt and his party to witness the world-famous snake dance of the Hopi Indians at Oraibi, three days' travel from the post. The hardy ex-President had known of the approach of the Utah party and had very courteously waited two days at the trading post in the hope of forming a junction with the Utah explorers. Difficulties incident to breaking trails through unsurveyed wilds and encountering flood-swollen streams and quicksands prevented the Cummings party from moving on schedule time.

The snake dance of the Hopi Indians is the grand climax of a religious ceremony covering nine days. It comes on the last day and is the part of the ceremony open without restriction to spectators.

Some accounts of the snake dance describe it as a chaotic, savage, wild, pagan dance, but Dr. J. W. Fewkes, of the Bureau of Ethnology, characterizes it as a solemn, dignified, religious rite. This is probably the correct view, for the whole nine-day ceremony is known to be an elaborate prayer for rain. Each year this ceremony is performed, alternating at Walpi and Oraibi, the pueblo towns of the Snake and Antelope fraternities respectively. The six other pueblos inhabited by the Hopis are Tewa, Sichomovi, Mishongnovi, Shipaulovi, Moenkopi and Hotavila.

Upon the approach of the month of August each year these people meet and determine, by meteorological signs, with which they are familiar, the date upon which the ceremony shall begin. The snake dance is usually completed before the end of August and the equinoctial rains of September and October are regarded as answers to their prayers—prayers which were carried by the snakes to the Spider-Woman goddess in the underworld. The Spider-Woman is an important personage in Hopi mythology. They say it is she who weaves the web of the clouds in the sky from which the rain comes.

Four days are required for gathering snakes for the dance—one day for each of the four world quarters. In 1913, about two



hundred reptiles were thus gathered. The haunts of the snakes, which the Hopis well know, and never disturb, are visited, and all kinds collected with bare hands. The poisonous rattlers and side-winders are no more feared than the harmless blow snakes and blue-racers.

The snakes are carried to the top of the lofty mesa where the pueblo is perched. The writhing reptiles are deposited in large jars from which they are taken in handfuls by the warrior priest as the dance proceeds. After many preliminaries of racing, chanting, dancing, singing, incantations and praying, the spectacular snake dance begins. A number of Snake priests line up opposite a similar line of Antelope priests. After some minutes of swaying, stamping and chanting, the Snake priests break up their line into groups of three. Each group advances in turn to the warrior priest who gives to one



*Photo by Brooks, Utah Arch. Exped.*

**TERRACED HOMES IN THE CLIFFS**

Reading from left, the men are Thomas Harper and Prof. Byron Cummings, head of the Utah expedition.

man in each trio an angry snake. The reptile is placed in the mouth and carried thus between the teeth during the dance which follows. Each snake carrier then drops the snake from his mouth and returns for another to repeat the operation. As soon as a snake is dropped to the ground another member of the trio, the "gatherer," prevents its escape by quickly picking it up and holding it in his hands. This act is repeated until his hands are full of snakes and some must be turned over to the Antelope priests, who have all the while remained in line, solemnly chanting.

Should an angry rattler coil for a vicious strike at the gatherer, the feather whip is used. The tickling of the feathers causes the creature to uncoil and seek to escape. With a lightning grasp the expert "gatherer" seizes the escaping reptile and holds it. It is said that a priest is rarely bitten, but should such an accident occur, an antidote is given, the composition of which is, and has always been, kept a profound and carefully-guarded secret by the Hopis. It is said to be a far more potent antidote for snake bites than anything known in civilization, and would therefore be a boon to the world if the Hopis would reveal their secret. To do so, they believe, would be an unpardonable act of sacrilege.

At a given signal all the snakes are thrown into a writhing pile, inside a circle of sacred meal. The mass is sprinkled by the chief priest with sacred meal and at another signal each snake priest grabs all the snakes he can carry in each hand and darts

down the steep sides of the mesa and deposits them with due reverence on the plain from which they came. It is now expected that the snakes will descend to the underworld and make a plea in behalf of the Hopis for rain to mature the crops of corn upon which these strange people depend chiefly for a living.

The Snake Dance of the Hopis is based upon their legendary



*Photo by Brooks, Utah, Arch. Exped.*  
THE CANYON OF THE SAN JUAN  
RIVER

This river, with its turbid water, its treacherous quicksands, and its unfore-shadowed floods, is a veritable vampire in the desert.

Spider-Woman. Tyo returned to his brother and the other he kept for himself in marriage. Soon the Snake-Antelope people from the underworld came up to the Hopi home and ate corn pollen for food. They then left the mesa in the form of snakes and communicated the prayers of the Hopi people to the gods in the underworld. It is for this reason that the Hopi Indians never harm snakes, but dance and pray with them each year.

This is a sample of the mystic myths in which these unique people revel and sincerely believe. It is said that they still believe that the Grand Canyon of the Colorado communicates with the inner recesses of the underworld. It is a part of their religion; their heaven is the underworld. They have long known of Christianity, and are nominally Catholics, but their real religion—the one to which they cling with true Hopi conservatism—is their primitive animistic cult.

lore, according to which, the people on the earth made their ascent to the earth's surface from the underworld, through the Grand Canyon of the Colorado. Some people went north; others went south and the Hopi's settled on the dry mesas where they now are. The chief of the Hopis had two sons. Tyo, the elder son, resolved to let the Colorado river carry him to the underworld where he would ask the Spider-Woman to weave clouds and send rain to the withering corn of his people. Throwing himself into the river he descended to the underworld. Spider-Woman met him there, gave him power of invisibility and permitted him to mingle with the Snake-Antelope people of the underworld who controlled the coming and going of the clouds spun by

Spider-Woman. Tyo returned to the upperworld with two maidens, one of whom he gave to his brother and the other he kept for himself in marriage. Soon the Snake-Antelope people from the underworld came up to the Hopi home and ate corn pollen for food. They then left the mesa in the form of snakes and communicated the prayers of the Hopi people to the gods in the underworld. It is for this reason that the Hopi Indians never harm snakes, but dance and pray with them each year.

Conservatism is shown not only in their religion, but in their many queer social and political customs.

There are about two thousand of these people occupying eight villages of adobe on the elevated cliffs of the mesas in the Moki Reservation, Arizona. Some of these houses were built long before the discovery of America, and are still occupied. Houses several stories high are built in terraces and are entered through

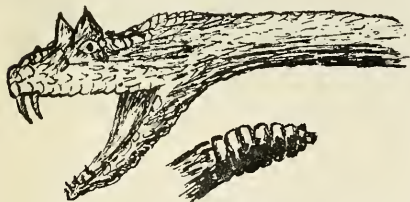


THE GILA MONSTER

One of the venomous reptiles of Arizona. Its poison is not considered dangerous unless it gets its fangs fastened in the flesh for some length of time. It will hang on like a bull dog until detached.

holes in the roofs, by means of ladders. The Hopi *kiva*, or ceremonial chamber, is an underground chamber in which various religious rites are performed, including the washing of the snakes used in the snake dance.

The houses are built by the men and women in co-operation, but when built they are owned by the women. Like the Navajo woman, the Hopi woman owns most of the property, and is the acknowledged equal of the man. The children belong to her clan, and have her clan name. When she marries, she receives her newly-married husband into her home; he leaves his own clan and becomes a member of hers.



THE SIDE-WINDER RATTLE SNAKE

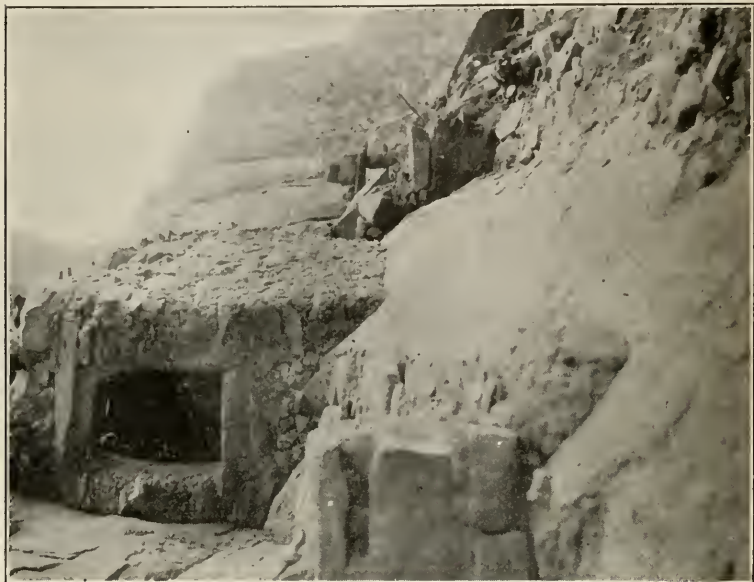
One of the most poisonous of snakes and one of the reptiles used in the Hopi snake dance.

They are often spoken of as the people without jails, courts, asylums or criminals. Their very name, *Hopi*, means "the peaceful people." Heaven, to them, is a place in the underworld—a "happy hunting ground" without punishments or retribution. So peaceful are they that they are pointed out as the only Indians in the United States who have never been in armed conflict with the people of the United States. No doubt their love for peace led them to make their homes high up on the elevated mesas to avoid conflict with the warlike, nomadic tribes.

The Hopis are said to have no laws for punishment for crime except for witchcraft. Being a tractable, peaceful, industrious people, they seem to have an antipathy to any kind of punishment or strife. Corporal punishment, it is said, is never adminis-



There is one other "crime" besides witchcraft which receives punishment from the Hopi. In Hopiland are seen many burros, with their long ears entirely absent or partly cropped. Such a burro bears the Hopi stigma of a corn-thief. The cornfields of the Hopis are unfenced and the burros run loose, but are supposed to curb their appetite for green, juicy corn-fodder. To teach them this lesson the Hopi—queer reasoner that he is—cuts a small bit of the burro's ears off each time his burroship invades the corn



*Photo by Brooks, Utah Arch. Exped.*

#### A CLIFF HOME PERCHED ON THE MESA SIDE

patch. Many of the poor beasts, ignorant of their "crimes," become totally earless without learning to avoid the corn field.

The Hopis are thoroughgoing agriculturists, wresting with great labor a meager subsistence from their little fields on the dry, sandy plain below their homes on the mesa tops. Among the crops they were cultivating, when seen by white men shortly after the discovery of America, were corn, beans, melons, squash, cotton and some other garden plants. Now, besides these crops, they raise peaches, apricots, wheat, onions, chili, sorghum cane, nectarines, grapes, potatoes, tomatoes, tobacco, sunflowers and other garden truck adapted to their climate, soil and crude methods. They raise small flocks of sheep and goats for wool and use the burro for transportation. Scarcity of fuel makes it necessary for them to carry wood from great distances on the backs of these

urable little animals. They also own a few cattle and horses. Their only other domesticated animals are dogs, chickens, hogs and turkeys. They eat nearly all of the small desert animals, and in times of stress will eat some of the desert plants.

The Hopis are governed by a council of hereditary clan elders and chiefs of religious fraternities. The people are divided into several phratries, consisting of numerous clans, each of which has its headman.

The costume of the Hopi man consists of a cotton shirt, short pantaloons, breechclout, moccasins and hairband. They are fond



*Photo by Harper, Utah Arch. Exped.*

#### UTAH ARCHAEOLOGICAL EXPEDITION AT WETHERILL TRADING POST

The burros are packed with six weeks' provisions, and the expedition's equipment. The burro is indispensable in desert transportation.

of ornamentation and wear bracelets, shell necklaces, turquoise and silver ornaments and earrings. The women wear the same costume described by their Spanish discoverers nearly four centuries ago. A blanket is thrown over one shoulder and fastened at the waist with a belt. The one shoulder is left bare and an arm-hole is cut in the blanket for the opposite arm. They wear moccasins and leggings of buckskin, and ornaments similar to those worn by the men. Small children run naked in warm weather. While working in the fields or participating in ceremonies, the old men wear no clothing except the breechclout.

The Hopis are great lovers of their children. What Mrs.

Fraser says of Japanese childhood may also be said of the Hopis: "Little children are the treasure flowers of life, and that which ministers to their happiness is never considered trivial, but re-



NAVAJO TWINS

A freak of erosion in the Painted Desert, Southern Utah. These mighty wind-carved pillars of colored sandstone left their symmetrical columns many feet in the air as if shaped by some titanic hand.

garded as a necessary part of family occupations." The birth of a child is an occasion for great rejoicing, and elaborate religious ceremony in the Hopi home.

This, briefly, is the land of *poco-tiempo* (pretty soon) with its easy-going, kindly, intensely religious, primitive people. Hospitable, honest, home-loving people they are, with a wealth of mythology rivaling that of Greece. They are a conservative, peace-loving people who, if left to themselves, will continue to work out their own problems of government in their own way and live peacefully and happily in their mesa homes.

(TO BE CONTINUED.)

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## The Put-it-offs

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"My friend, have you heard of the town of Yawn,

On the banks of the river Slow,  
Where blooms the Wait-a-while flower fair,  
Where the Sometime-or-other scents the air,  
And the soft Goeasys grow?

It lies in the valley of What's-the-use,

In the province of Let-it-slide.  
That tired feeling is native there,  
It's the home of the listless, "I don't care,"  
Where the Putitoffs abide."

—Good Citizenship.



# The Parable of the Minted Coin

BY DR. JAMES E. TALMAGE

It was once my privilege to make a visit of inspection to the United States Mint at Philadelphia. This is the largest and best equipped establishment of its kind in the country; and within its walls a large proportion of our national coinage is minted, the output ranging from the bronze penny and the nickel piece to the silver dollar with its fractions, thence to the eagle, its half and its double in gold.

I was one of a small party individually invited by the Director of the Mint, under whose official guidance we were conducted through the several departments. In the section devoted to the coining of gold there was great activity, due to the fact that a large issue of eagles, or ten dollar gold-pieces, had been ordered by the Treasury Department, of which the Mint is a bureau. As privileged visitors we were allowed to view the processes at close range from first to last.

We observed the preliminary assay of the gold, and the introduction of the small proportion of base metal to insure the hardness and fineness required by law; then followed the casting of the molten metal into ingots, the rolling of these into strips or fillets each of the exact thickness prescribed. From the thick ribbons of gold, disks were cut, of the diameter and thickness required for the finished coin, and known as blanks or planchets. Though in weight and fineness as true as any eagles in circulation, they were at this stage but smooth pieces of metal; they lacked the stamp that would make them legal tender in the country.

The process that followed next was to me the most impressive of all. The yellow blanks were fed into the great "striking machine" that held the dies. One by one they were delivered to the lower die or anvil; then the arm holding the upper die descended with noiseless precision; and lo! what a moment before had been but an unmarked disk of metal, was now a stamped coin, bearing the attest of the nation as to its genuineness. The pressure exerted upon the piece between the dies was such as to make the gold flow like a viscous mass; a rigid collar confined it, however, and produced the milled edge, while the circular border of the die gave the slight elevation of the rim which is necessary to retard the wearing away of the stamped surface.

Notwithstanding the tremendous force behind the descending die, the operation seemed so gentle, so speedy, and so quiet, as to

suggest only a passing touch; nevertheless the imprinted piece will never forget the experience of that moment. Only through disfigurement can it belie its authoritative stamp; only through acid corrosion, long continued attrition, or destructive violence, can the impress be obliterated; and by such defacement the piece would fall below the established standard of value, and would cease to pass as a legal medium of exchange. The stamped disks, no longer blank, but to all appearances finished coins, were then weighed on an automatic balance of extreme precision, by which any chance defective piece was thrown out.

As a true coin of the realm the yellow eagle issued from the mint. Wherever it goes it will bear testimony to the official impress it received in that moment of pressure and stress, to the authority it bears as an intrinsic endowment, a commission, an appointment, such as shall be respected throughout the country, and even in other lands, for the credit and the official assurance of the nation are behind the stamp on the coin.

Think of what may be done by virtue of the power possessed by that stamped disk of gold. It may bring food to the famishing, clothing to the needy, professional attendance and skilled nursing to the afflicted; it may help to build a cottage, a mansion, palace, castle, or temple; it may go to pay the way on errands of mercy; it may be made a means of relief and blessing to thousands. With such capacity for good, however, there is correlated a corresponding power for evil. That same gold-piece, because of its official stamp, may buy fuel to feed the flames of lust; it may be bartered for the liquor that corrodes body, mind and soul; it may purchase the bomb that destroys the very structure it once assisted to build; it may pass in exchange for the murderer's weapon, and may even hire the murderer; it may prove a veritable curse to its temporary possessor.

Had it never been touched by the die in the mint, had it not received the stamp that insures it currency, it would be just as truly gold, intrinsically worth the full ten dollars for the metal of which it consists; but it would be of no ready service, since every time it changed hands the receiver would have to weigh it and determine its composition. Such necessity would involve consideration, test, calculation, and withal, hesitation and caution, with possible failure to meet the exigencies of the time.

How like that precious gift of God—the assurance and testimony of the gospel of Christ, how like the bestowal of the gift of the Holy Ghost by the authoritative imposition of hands, how like the divine call and ordination to the Holy Priesthood, is the stamp on the coin! The soul so impressed, so chosen, so ordained, shows by word and act as well as by silent influence, the touch of the finger of God, even though the divine contact has been but momentary.

Like unto those who are honorable in purpose and honest in heart, yet who have not yet yielded obedience to the requirements of the saving gospel, are the unstamped blanks, good metal though they be. Their influence is limited, their capacity for service narrowly circumscribed. They await the touch, the impress that shall commission them to testify and minister in the name of the King.

To every sterling piece such as tallies with the law of righteousness, that touch shall come in the present or the hereafter, provided only the piece be ready. But how will the metal receive the imprint? If it be brittle through base alloy, untempered, unannealed and unyielding, it may break under the stress, or even though it hold together it may present but a blurred similitude of the authoritative stamp.

Oh soul! hast thou not yet passed between the dies? Dost thou await the individual impress of divine commission? And is thy lack due to unreadiness? Art thou tempered and annealed to receive the testimony of God's approval?

And thou other soul, bearing the imprint of such testimony, art thou true to the stamp thou bearest? Unlike the inanimate coin, thou hast agency and the ability to choose in what service thou shalt be used. Thou art of divine mintage. Great is thy power. Fail not!

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### The Spirit of Truth

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Spirit of Truth, Thou holy inspiration,  
 Thou art my light, my source of advice!  
 Rest Thou on me, direct my life's probation,  
 My Comforter, my Pearl of Great Price!  
 Ever to Thee my heart-thoughts are turning,  
 Seeking Thine aid from sin to be free:  
 Oh! with what love Thou answerest my yearning,  
 Heaven is near, when thinking of Thee!

Visions of glory awaken my reflection,  
 Fill all my soul when by Thee inspired.  
 Love then becomes a holier affection,  
 God and the Savior the friends most desired.  
 Thoughts most ecstatic, my soul ever thrilling,  
 Come at the dawn and at evening apace;  
 Ever from Thee within my heart instilling  
 Faith unto faith, and grace unto grace!

Till I am one with God and Thee abiding,  
 Heaven my home for all eternity,  
 Lift Thou my soul, while in Thee I'm confiding,  
 Sanctify all of my being in Thee!  
 Thou art the Power, above all, independent,  
 Yet seeking all who answer Thy love—  
 Thou Flame of Glory, immaculate, transcendent,  
 Gift from the Throne of Heaven above!

# A Century of Peace

BY FRANK C. STEELE

A century has virtually passed since the thunder of artillery and the clash of steel resounded throughout the English-speaking world, the treaty of Ghent, signed by the representatives of England and the United States December 24th, 1814, bringing to a close the last armed conflict between the two great Anglo-Saxon nations. The effect this hundred years of peace has exerted in the material and social progress of the world cannot be computed. As a factor for closer international friendship it has towered high above all other influences, and the propitious feelings that are mutually entertained today augurs well for the future.

## THE TIES THAT BIND

The three great branches of the Anglo-Saxon race—England, the United States and Canada—are so closely related by the ties of kinship, that, finding their inspiration in a common source, they



THE RT. HON. ROBERT LAIRD BORDEN, P. C. K. C.  
M. P. PRIME MINISTER OF CANADA.

shape their ideals along similar channels. We are distinct, yet we are one. This thought was beautifully expressed in a figure used by one of Canada's noblest statesmen, the Hon. Edward Blake, as early as 1854, when he said in a moment of inspired eloquence: "The clover lifts its trefoil leaves to the summer sky, yet it draws its nourishment from a single stem."

And why should we not be at peace? Why should the lust of Cain still stir the breasts of brothers? For centuries we were one people. Our forefathers fought side by side at Hastings and heard the curfew toll. They wrenched their liber-



ties from the tyrant, John, and, under the banner of the Lion hearted, met with unfaltering arm the waves of infidel soldiery. They witnessed the intellectual emancipation of Europe, and beheld a New World rise in splendor out of the mysterious western seas.

#### THE PARTING OF THE WAYS

Years later came the parting of the ways. Many reasons are advanced for the withdrawal of the thirteen colonies from the parental roof. But these were minor influences contributing to one great, underlying cause—that strange, intangible power called Destiny. Independence was secured only after a long and bloody war, and we in Canada are now enjoying the results of the lesson which came as a natural sequence to that determined struggle. It is because of a liberally revised colonial policy, that England retains political control of her over-seas dominions today. Truly, the lesson was well taught.

#### TRADE, A POTENT FACTOR

The experience of all ages furnishes abundant evidence that trade is ever the most potent agent for peace and good will between nations. Stimulated by the supreme consciousness of unlimited resources from which to draw for the future, providing their conservation is secured, Canada and her big brother to the south clasp hands across an imaginary line, unmarred by a single piece of artillery for over three thousand miles.

It is but logical for two peoples linked together by race, language, institutions and proximity, to engage in commerce. This is as reasonable as it is for two Missourians to "swap" mules. Although Canada's frontier is guarded by a formidable tariff wall, yet even this impediment seems not to prevent the plucky American from bartering with his northern neighbor.

#### WHY RECIPROCITY WAS DEFEATED

It is true that the reciprocity pact was overwhelmingly defeated in Canada, in 1911. And why? If we reason aright it was chiefly this: American statesmen apparently forgot, during the heat of political warfare, that Canadians still were British, and they unwisely made assertions fatal to the cause they were so emphatically expounding. Besides the irrational declarations of President Taft himself, Senator Champ Clark made a most serious mistake when he dispassionately remarked in the course of an address: "I hope to see the day when the American flag will wave over the whole Northern American continent to the North Pole." This utterance was followed by Congressman Bennett's much-quoted speech in which he said that "Annexation was the

logical result of reciprocity." Although this latter statement was promptly suppressed, it had already begun to inflict its deadly work.

From a thousand platforms throughout the Dominion rang out the appeal to stand by the Empire and British ideals. The loyalty cry was sounded by the Tory press from ocean to ocean. Conservative orators seized upon the effective claim that the ultimate purpose of American statesmen was annexation. Rudyard Kipling's message to Canada to "preserve her own soil," also exerted a powerful influence, especially in the eastern provinces



HARVEST SCENE

On the thousand-acre farm of the Jensen Ranching Co., Magrath, Alta, Canada. This field averaged 58 bushels to the acre

where the imperialistic spirit was strong. Thus, reciprocity was defeated, and partially, if not wholly, by the indiscretion of American statesmen themselves.

#### OUR TRADE EXPANSION

Notwithstanding the defeat of reciprocity, Canada's trade with the United States has wonderfully increased. Figures prove President Taft's opinion in his message to Congress to be unsound, when he made this assertion: "They (Canadians) must soon decide whether they are to regard themselves as isolated permanently from our markets by a perpetual wall or whether we are to be commercial friends"

Since the defeat of the proposed pact in the general election of 1911, our trade with the United States shows a most gratifying increase. In 1912 Canada imported from her southern neighbor goods to the value of \$356,358,179, and her export trade in the same market amounted to \$120,534,993. The figures for 1913, fiscal year ending March 31st, tell a still greater story: imports, \$441,155,855; exports, \$167,110,382. It is rather suggestive to note that Canada's trade with the United Kingdom in 1913 amounted to \$316,641,431, as against \$608,266,237 with the United States.

#### THE TREK NORTHWARD

The immigration figures also speak volumes. For many years the trend of U. S. emigration has been to Canada, particularly to



Oil is one of Southern Alberta's greatest assets. Rich fields are located west and south-west of Cardston

the north-western provinces, the fertile prairie lands of which have inestimable value from an agricultural standpoint. The following series of figures best illustrates this gradual increase since 1901: 1901, 17,687; 1908, 58,312; 1910, 103,798; 1911, 121,451; 1912, 133,710; 1913, 139,009.

Usually, statistics make dry reading, but these should be perused with keen pleasure and profit, as they bear an eloquent

testimony to the power of peace in the material growth of a nation.

#### THE FUTURE OF THE DOMINION

The political future of Canada is somewhat problematical. What lies in the bosom of time for this rapidly-developing nation is sealed from mortal eye. However, at present, there seems to be three conditions possible for Canada, namely, national independence, as a part of the British Empire, or annexation with the United States. Whichever course the Dominion shall follow will be developed along natural principles, and probably will not be apparent for many years to come. But come, it must.

The British Empire is merely a consolidation of self-governing countries, comprising peoples bound to the motherland by bonds of sentiment. Sentiment is indeed a powerful factor in the unifying of a great empire, the units of which are widely scattered, but in the progress and expansion of commonwealths, possessing full independence, even the deepest ties may be disregarded. The various elements of the British Empire must soon be welded together by more than sentimental ties, or the fatal process of disintegration will set in.

#### VIEWS THAT COUNT FOR SOMETHING

Nor is this view confined to a few meddling spirits who delight in exciting strife and contention. It is held by the most eminent men in our national life. Premier Borden clearly indicated serious consequences in reference to imperial control of the foreign policy. Said he, December 5, 1912: "In my humble opinion the adherence to such a position could have but one, and that a most disastrous, result."

Sir Wilfrid Laurier, ex-premier of Canada, declared in Toronto, January 6, 1910, that "we are a nation. We feel that we are a nation. Our country is the finest under the sun. We bow to the king of England, but he has no more rights over us than are allowed him by our own Canadian parliament. If this is not a nation, what then constitutes a nation?"

British statesmen accept this same view. The late Mr. Joseph Chamberlain has said, "How are we to bring these separate interests together; these states which have voluntarily accepted our crown and our flag, and which in all else are absolutely independent of one another!" And Sir Frederick Pollock, one of the best of English living jurists, advises British statesmen to "leave the conventions alone and look at the facts, and we find the self governing colonies are, in fact, separate kingdoms, having the same king as the parent group." "Moreover," says Lord Milner, "we are slipping back to the antiquated conception that the mother country



is the center of the political system with the younger states revolving around it as satellites. Against that conception the growing pride and sense of independence of the younger states revolts."

Thus men of eminent standing hold that Canada is in reality a sovereign state, ruled over theoretically by the King of England; and further, that there is grave danger of the British Empire some day becoming a disorganization.

#### ANGLO-SAXONS MUST STAND TOGETHER

But whatever course the Canadian people may choose as the most feasible condition in which to work out its destiny, we may



The frontiers of two great nations, marked by peaceful monuments  
instead of bristling fortresses

logically predict that they will remain true and devoted to our common institutions and traditions. Much rests in the hands of the Anglo-Saxon race. We must stand shoulder to shoulder, opening our portals to the oppressed of all nations. For true patriotism, after all, is not to be found in the waving of the national colors or in the singing of the national airs, but rather in the genuine service we render society as a whole, lifting our fellowmen from a lower to a higher life. The sooner we realize this the earlier will burst upon us that glorious age—that vision of prophets and song of poets in all ages—the Millenium of the world.

#### THE MORNING STAR

The future of the new world is as bright as the morning star. Every artery of material strength running through the continent

is pulsating with life and vitality. British America and the United States will be interlaced with railroads from the Atlantic to the Pacific. Already there are \$636,000,000 of American money invested in Canada. More will follow.

What will another century of peace bring, basing conclusions on the history of the past hundred years? The thought staggers one. Civilization is moving at a tremendous rate. This is the grandest age of all time. Man is conquering every obstacle that challenges his world-wide conquest. The march of progress is as irresistible as the ebb and flow of waters. The subjugation of the earth is sure. Man has fixed his eye on the sun and will not be satisfied with the star.

Anglo-Saxons must lead the nations up the scale of industrial, social and spiritual evolution. Individually and collectively, they must stand together for all that is noble and just. As we frame these sentences, there is draped before us the banners of the two English speaking nations, resting calmly, fold within fold; and in beholding them so associated, we cannot refrain from exclaiming with the poet:

"And let their varying tints unite,  
And form in heaven's light  
One arch of Peace."

MAGRATH, ALTA, CANADA

## An Appreciation

(To Rufus Snell, Sr.)

I hope and trust, dear friend, I've *made a friend*  
Whose value I do much appreciate.  
One who has lived, and loved, and suffered, and whose fate  
To labor late and early, and to wait  
In life's decline with patience and with trust  
The dissolution of thy clay to dust,  
O, heart of gold, thine anchor still to be,  
In Him who died for us to make us free.  
And may He make the sunset of thy years  
All sweet and holy and all free from fears.

Rest thou in Him, O Patriarch and true,  
Your life of noble effort speaks for you,  
The gods have loved thee! hence thy crown of years;  
Thy priest and kingship through this vale of years;  
Thy power to do, and dare build and subdue;  
Form, fashion, execute, and *still prove true*.  
And when thy soul art weary of the weight  
Of time-encrusted burdens, and the late  
Flame of Life's Lamp but dimly burns and low,  
May God's own face light up thy way to go  
Swift through death's shadow and thy mother's kiss  
Be thy sweet greeting into realms of bliss.

SARAH E. HAWLEY PEARSON

# The Master Orator

BY R. VERNE McCULLOUGH

[At the M. I. A. Oratorical Contest held in Salt Lake City, June, 1914, there were ten Church districts represented at the finals, in senior orations. "The Master Orator," by R. V. McCullough, was given first place.—EDITORS.]

The human voice has been a factor most deeply significant in the development of the race. It has commanded on battlefields and inspired men to deeds of heroism. It has risen with incense from the altar and drawn men nearer to divine ideals. It has championed truth, and truth has made men free. Of the innumerable voices that have come to us from the past, some have been sweet and rhythmical. We call them singers. Some have been strong and persuasive. We call them orators. Of these orators some have spoken to one age, some to one people, but One there was who spake to all ages and to all peoples.



R. V. McCULLOUGH

In presenting a study of the life work of Jesus of Nazareth from an oratorical point of view, it is not claimed that oratory was the great and essential fact of his life. Oratory is not a fact, it is an incident; not an end, but a means. A man is an orator

because he is something greater than an orator. Webster was a great statesman; incidentally an orator. Phillips Brooks was a great preacher; incidentally an orator. And just as we study the oratory of Webster or of Phillips Brooks, fully conscious that above that mere incident are the great facts for which their lives stand in the history of our nation, so it is possible for us to study the oratory of Jesus, fully aware that above any superficial discussion lies the great fact for which the Christ Life stands in the history and the development of our race. If, then, it is possible to consider this subject without misunderstanding, it may be of

interest on such an occasion as this, to consider the teachings and methods of One, who, if we can substantiate his right to the title of orator, straightway becomes the model of all true eloquence.

Was Jesus an orator? It will be said that not enough of his discourses survive to permit us to judge. But everyone will admit that John the Baptist was an orator. Yet the surviving discourses of Jesus exceed in number and power those of the Baptist. There are old Greek poets not one word from whom has survived. Yet our Greek scholars tell us of the glories of these men, not a line of whose writings they have ever read. Alongside these hearsay reputations I place the Sermon on the Mount, the invective against the Pharisees, and the final words of the Master to his disciples.

The true test of oratory is the effect produced upon the hearers. How did Jesus impress those who actually heard him? "All bear him witness and wondered at the gracious words which proceeded out of his mouth." John the Baptist stands as the greatest orator of his time, "the voice crying in the wilderness." When the reputation of Jesus reached the courts of Herod, what did he say? "This is John the Baptist." They associated him with the greatest orator of their history.

The severest test of an orator is to convince an audience of unpleasant truths. Demosthenes spoke to his own countrymen against a foreign invader. Cicero championed the interests of the best classes of Rome. Webster and Lincoln voiced the popular sentiments of victorious political parties. This man came at a time when Jewish life and civilization were founded upon the law, and from the first to the last his entire effort was to destroy; not the law, but, what was even worse, their conception of the law. Yet, "the multitude heard him gladly." And more than this: even his enemies acknowledged his power. For when the High Priests sent their officers to arrest him, they returned empty handed, and their only excuse was: "Never a man spake as this man."

Now, what is the definition of oratory? When Cicero spoke, the Romans went forth, saying: "What a voice! what gestures! what language!" When Demosthenes spoke, the Athenians rushed forth, saying: "To arms! let us fight Philip of Macedon!" The orator is not he who uses fine language, but he who makes you forget language, voice, gestures, everything except the truth he is teaching. The orator is he who makes you believe what he says? Yes; but greater is he who makes you do what he says. Eloquence is the ability, by the spoken word, to make truth a living, vital force in the lives of the hearers. Was Jesus an orator? He came upon this earth at a time when truth was lost. Greece had sought for it, but the brilliancy of her orators, her poets, and her philosophers, had succeeded only in producing a civilization upon whose altars was inscribed, "to the unknown God." Rome had sought for it, but the Republic of Cicero, of Cato, and of Brutus



was becoming the plaything of a Nero. Israel had raised her temple to the God of truth, but the highest inspiration from her sacred mount was a series of "thou-shalt-nots." Into this atmosphere Jesus came, he went below the sophistry of the Greek, the legalism of the Roman, the hypocrisy of the Pharisees, and deep in human nature he revealed eternal truth.

What an incentive, then, for us who gather annually in friendly oratorical rivalry, to strive to learn the secret of Jesus' power. Surely it is not to be found in the mechanics of voice, gestures, or rhetoric. For however these may aid the orator, however they are mistaken for oratory, they are at best incidentally and external. What, then, are the great essentials which lie at the heart of true oratory as manifested by a study of the teachings and methods of the Master?

"He taught them as one having authority." Here is the first essential of the orator: eighteen years at the carpenter's bench; eighteen years of self-mastery; eighteen years of character building; and when at last he came forth, he taught them as one having authority, because he first obtained authority over himself. Character is the foundation of oratory. When he said, "Let him that is without sin first cast a stone," it was the character of the man, the pure life behind that statement that gave it authority. What preparation shall the orator make? It is the character we build today that thirty years hence will plead at the bar of justice. It is character that will rise from the pulpit with a tongue of fire. It is not what we say, but what we are in the depths of our lives, that speaks to our audience; then, character is the first essential of the orator.

If there is any other essential than character, it is purpose.

"Wist ye not that I must be about my Father's business?"

"My meat is to do the will of him that sent me." Jesus was on fire with a purpose. Every act, every word of his life, was subservient to that purpose. Never until some purpose gets a hold of us that sweeps us out of ourselves, never until we can look our audience squarely in the face and say, "Wist ye not that I must be about my Father's business?" can we be truly eloquent.

Not only did Jesus have a purpose, but he was true to that purpose; absolutely sincere and honest. Never did a man have such temptation to be false to his purpose. Standing before Pilate and the mob, when one flash of eloquence, one brilliant proverb, gathering into itself the traditions of priest, prophet, and patriarch, would have turned those cries of hatred into the hosannas of the triumphal entry, shall he save his life, shall he forget his cause, shall he be falsely eloquent?

"No, Pilate, my kingdom is not of this world," and he gave to the orator the greatest example of all time—absolute fidelity to a lofty, pure, immaculate cause.

Eloquence is not the inspiration of a moment nor the training of a day. It is not the application of rhetorical principles nor the result of a course in the school of oratory. It is the thrill of a voice made merry by laughter and softened by grief. It is the sympathy of a heart that has felt the fight of right with wrong. It is the outpouring of a human soul that has been upon Sinai and seen the lightnings flash and heard the thunders roll. It is the result of a life-time in the desert with the meal of locust flesh, and the cloak of camel's hair. It is the agony of Gethsemane crystallized into words. It is character thrilling and throbbing with a purpose. This was the oratory of the Nazarene peasant.

Countless are the voices that have enriched our air of earth, but they have grown faint with the centuries. Circumstances change, and the truths they uttered have lost their deep significance for mankind. Languages die, and they are heard no more. But tonight, above the tumult of ages, safe from the wrecks of time, above the decay of any language, comes to us the words of the Master. They have lived because through them shone a divine character, and behind them was the resistless power of purpose.

229 EAST SEVENTH SOUTH, SALT LAKE CITY

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## A Tear

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A tear?—so it is—well, let it stay.  
But why comes it here at the close of this day?  
Beautiful day, whose memory dear  
Will stay with me ever.

A tear?—'tis a stranger hath wandered amid  
This land of joy, unwelcomed, unbid,  
But finding its place 'mongst the day's bright hours,  
Will leave me never.

Perhaps in the future, when older years  
Have seasoned the memory of joys and tears,  
The hour that brought me this stranger tear  
Will be counted sweetest of all.

LOS ANGELES, CAL.

JEAN H.

# The Shadow Party

BY ELIZABETH CANNON PORTER

Helen and Leo had quarreled, just as they had several times before, over some trivial matter, only this time they did not make up. Moreover, it looked as if Helen would have no partner for the character ball, as Leo avoided her in moody silence. So she slammed the gorgeous new kimona, which she had planned to wear, in her trunk, and tried to talk light-heartedly when the other girls discussed the party.

Then, the day before the ball, Frank had quite unexpectedly asked her to go with him, so she hurriedly set to work to get her costume in readiness at the last moment. For weeks the costume dance to be given by the Sunflower girls of the Academy, in the little southern town of Warez, had been the object of preparation. Helen and Mary, the girl that lived at the same house, had decided, as leaders among the girls, to set an example of economy, as one girl had demoralized her family by going home and demanding to be outfitted as Cleopatra. Helen, who had a brand new kimona, and was petite, into the bargain, decided to go as a Japanese lady, whereupon it was rumored about that Daisy Lewis, who had also decided to go as a Japanese lady, suddenly changed to "Queen of Night." Mary, who was tall and stately, had, for the sum of fifty cents, hired a beflowered polonaise from the costuming house, and was going as a "Colonial Dame." Helen determined to get herself up regardless "just to show Leo that she didn't care." So she tacked yards of flowing cerise silk (which she had for a new waist) into the front of her kimona, gilded her soiled white kid slippers, and "did" her masses of black hair up high with combs and chrysanthemums. But her preparations were as naught compared with the Colonial Dame's. Mary had taken four solid hours to get into her harness, during which time she had had most of the family running distractedly around the house looking for things she wanted, but now she sat serenely ready in the little parlor, the pink of perfection from her powdered hair to her pointed toe.

Mary's escort, John, who, in pantaloons and clogs, was supposed to be a Dutchman, had arrived at half-past eight. The three then waited for Frank. At a quarter to nine they tried to talk of indifferent subjects while they strained their ears for his step on the porch. When the clock struck nine John cast up his buttermilk eyes apprehensively. At nine-fifteen he suggested that they not wait for Frank any longer, but that Helen come and go with him and Mary.

"Something must have happened," he suggested. At this point Mary's elderly sister entered the room and began telling them about a girl who sat up till half-past ten waiting for a fellow who never came at all.

"You and Mary had better go. I'll stay here," replied Helen, grimly. "If he doesn't come—"

They all gave a gasp of relief. The doorbell had rung and they heard Frank's voice in the hall. He was dressed as a clown and perhaps Helen imagined that he looked white under the chalk. Strangely enough, he offered no explanation for his lateness.

When the four entered the ballroom the auctioneering was in full blast. The men were huddled in the dark part of the room with their eyes riveted on a white curtain which reached clear across the hall. The lights were so arranged on the other side that the shadow of a person walking across, was thrown upon the curtain. The girls had hit upon this novel scheme for raising funds with which to furnish their rest room. Instead of the time-worn basket party, the boys were allowed to bid—maximum limit, two dollars—on the shadow of the girl that they wished to take in to supper. Of course the boys were sure they recognized the girl they wanted, and the girls delightedly exchanged parts of costumes just to fool the boys. Mother Goose exchanged her broom for Red Riding Hood's cape, and the Venetian Flower Girl left her basket in the wings when she pirouetted before the curtain.

"How much am I bid for this shadow?" called the auctioneer, as the reflection of a tall lady in a peaked hat was thrown upon the curtain.

"A dollar," huskily replied a red-headed chap.

"Sold—sold for a dollar," and the auctioneer brought down his hammer.

"That's the third one that Eddie has bought in the last half hour, whispered one of the boys. "He's taking up all the tall ones, so's to be sure and get Bessie McDonough."

Mary and Helen slipped behind the curtain and waited for their numbers to be called. Each girl was given a number, and the lucky bidder was given a ticket with her number on with which to claim her. At first the bids had been quick and extravagant, but as the boys became supplied with partners, and perhaps realized that they made mistakes, the calls had taken on a more conservative tone. As she stood in line, Helen vaguely wondered who would get her shadow. Any one of half a dozen boys might do it. She hoped that Leo would, but of course it was "up to" Frank, her partner of the evening, to claim her for supper. A moment later "26," her number, was called, and with a little flutter of the heart she stepped behind the curtain and flirted her fan. She heard a confused jumble of voices on the other side, the auctioneer's hammer came down with a thud, and it was over with.

Soon afterwards the curtain was pulled up, the lights thrown on, and the men rushed up to claim their supper partners for the grand march. Much merriment, and some consternation, ensued over the results. One man saw his young wife borne off by "Uncle Sam," while he, it seems, had purchased "Aunt Dinah." One boy was excitedly trying to trade his number off, while several had secured two or three ladies, while others, not so fortunate, had none at all.

The first person in all that brilliant throng that Helen saw was Leo, across the room in the doorway. Clad in green flannel shirt, leather chaps, and a bandana knotted picturesquely around his throat; he looked much as he did when he rode the range. But instead of coming toward her, as she half hoped he would, he only leaned moodily against the door frame, apparently oblivious to the gay scene around him. Presently someone did come to claim her. It was Frank, with Daisy Lewis on his arm.

"I believe I've got your number," he said.

"You seem to be already supplied with a partner," she returned, coldly.

"Well, you see, I wanted two suppers," he explained with an uneasy laugh. Then he mumbled something about their shadows looking alike. At first glance Helen could see nothing alike between a sable-robed, star-bespangled "Queen of Night" and a pink and blue Japanese, but then their shadows might look alike, and both wore



drapery, and she noticed that Daisy's tiara was not unlike her own coiffure in shape. But then, why had Frank chosen Daisy of all people, for it seemed as if they were rivals in everything.

"Do you think that we can march three abreast?" asked Daisy, doubtfully.

"Sure," Frank reassured her. "Don't you see there's quite a number marching that way. See Jay Hamlin over there? He wanted to make sure of one Elizabethan lady, so he secured the two of 'em—the pink and the green." Sure enough, that young gentleman was marching between two ladies with enormous ruffs which seemed to be the style in Shakespearean days. In front of them Mary was gently chiding John with having paid only sixty cents for her, while he stoutly averred with Dutch stolidity that sixty cents was enough to pay for any shadow.

Then, as the orchestra flared into Washington Gray's march, the music drowned all chatter. It was a gay scene that the twinkling lights looked down upon. Here, under the ivory and gold dome, were gathered the semblance and symbols of all nations. History, travel and romance had been culled to gain that ensemble. The students had gathered information while preparing for the character ball and many had worked out the details of their costumes with painstaking care. There was an Apache chief and a gypsy girl, a "dago" organ-grinder with a Teddy bear, a velvet-clad toreador, and a Spanish senorita in black lace and yellow roses. One man, in the uniform of a Belgian army officer, looked like he had walked out of a Rembrandt portrait. There were soldiers, cowboys, and darkies. Also the kingdom of Mother Goose was represented in a dainty, blue-clad Cinderella, and Snow White, a blond in white crepe papers. The country weekly of the little town, "The Progress," was uniquely represented by a diminutive girl clad in pleated newspapers.

When the dancing was well under way, Leo sought Helen out.

"I've got something to say to you," he whispered, as she took his arm. "I tried to get you for a supper partner, but I must have been out of the room when you were bid for, so I didn't take any."

"I wish you had, for Frank had two," she answered, mischievously. While they were dancing, he asked her if she would go horseback riding up the river with him and some friends the next day. Her first thought had been to refuse, but he had looked at her all evening with such misery in his eyes, that she happily accepted the invitation. He led her to a quiet place where they made up their quarrel. She heard Leo utter an exclamation of impatience and looked up to see Frank coming toward them.

He claimed her for supper, and as they started off he explained that as he had already eaten one supper with Daisy, he expected to be very entertaining while Helen had hers.

The room was festive with holly and mistletoe and cedar boughs, the long tables gleamed in the effulgence of candles, and the low voices of the diners rippled with laughter. Suddenly Helen left the loneliness that will come over one in the midst of a gay crowd. Leo's eyes haunted her and she did not hear Frank's patter of conversation. Although they both kept up a light vein of talk both showed that their minds were elsewhere. Later, when Frank came to claim his second dance with her, Helen surprised him by saying, "I told you that I wanted to go home early, but I'm having such a good time that I'll stay till the dance is out."

When he came to find her after the party was over, he again had Daisy on his arm. Thinking that he had been dancing with her she paid little attention, until he led them out into the hall and carefully adjusted Daisy's cloak before he went in search of her own wraps.

"He seems to be very gallant to Daisy. Perhaps she is here without a partner and he is looking after her," she thought. When they got outside in the cool night air, Helen courteously suggested that they take Daisy home first, as she lived only across the campus and a short distance away. But Frank insisted on taking her home first, although she lived through the park and several blocks beyond. On the way home, in the crisp, starlit night, conversation noticeably languished. John and Mary were already on the porch when they got to Helen's, so bidding Frank and Daisy a hurried good-night, Helen entered the house.

That night, when Helen shook down her raven locks, and Mary was brushing the powder out of hers, while bemoaning the fact that she "guessed she'd have to wash it," she suddenly exclaimed, "I call that a perfectly horrid trick!"

"What?" asked Helen, looking up.

"Why, that Frank had you two girls there tonight."

"That Frank had us two girls there? What do you mean?"

"You and Daisy. Neither of you knew that he had brought the other, although every one else in the room knew it. Jen declared that she thought it was a shame and was going to tell you, only Frank coaxed her off to dance and persuaded her out of it."

"How did he take Daisy and me?"

"Well, he went and got her first, and took her over there. Then he slipped away and came and got you. That's what made him so late. Then he thought that you would leave early, and that he could bring you home and afterwards go back after her, and neither of you would know about the other. Your staying till the dance was out spoiled his plans."

"H'm, I thought he didn't seem very enthusiastic when I told him I'd stay late. But what did he do it for?"

"Well, last winter he took Daisy out and he asked her a week ago to go to the character ball with him. She wouldn't give him any answer, but told him that she'd let him know. The week passed and he heard nothing from her, so yesterday—knowing that you'd quarreled with Leo, he asked you to go. You said you would, and fifteen minutes later he received a note from Daisy accepting his invitation. He wanted to take Daisy and he didn't have the nerve to explain the situation to you. Of course, the decent thing for him to do was to tell her he'd made other arrangements. But he siezed on your saying you were going to leave early, decided to take you both and trust the rest to his wit and chance."

"Well," my one comfort is that I made up with Leo tonight," said Helen slowly. "For it seems to me that with Frank I played second fiddle all the way through."

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## Undaunted Be

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O, Soul, what e'er betide, undaunted be!  
 And keep thy vision undefiled;  
 For God all tenderly hath called thee  
 To the path that thou must tread,  
 And he hath said: Be not afraid;  
 What oft appears a shape of dread,  
 Like that dim form upon the sea,  
 May be the majesty of One  
 Whose glory over-shadows thee!

MAUD BAGGARLEY

# The Bible

BY BEULAH M. WORLD, A. B.

[At the M. I. A. Oratorical Contest held in Salt Lake City, June, 1914, there were five Church districts represented at the finals in advanced senior orations. Miss Beulah M. World, with "The Bible," for her subject, won.—EDITORS.]

The Bible! How much it has meant to millions of people, more to many than life itself! How many have clung to it in their darkest hour of grief and despair, and have found in it, a helping hand of God tenderly and compassionately stretched to

them in their misery!

Yet today, in spite of all the glorious history of its past, in spite of the countless numbers who have reached God through its inspiration,—today, the Bible is made the subject of sharp criticism. These scientific critics would no longer call the Bible "holy" but "history;" they would divest it of all magnificence and inspiration for righteousness.

Let us forget for a while the holy nature of the Bible and look at it only as a piece of literature. To one thoroughly acquainted with the Bible, it opens up a field of marvelous resources, for it embraces all literature of the highest type. If we wish to read history, we may find here the grandest epic history ever recorded—

the history of a people struggling through darkness, to the bright, the eternal, the unchanging truth, "Behold, there is no other God before me"—a triumphant belief and worship of *one* eternal Being. While other nations were blindly worshipping graven images and bowing themselves before gods of iniquity, Hebrews were seeing the great light; and the Bible records their glorious struggle to climb from the engulfing pit of ignorance, into the clear,



BEULAH M. WORLD.

bright sunlight of God's eternal truth. A wonderful, matchless history, is it not?

Then again, if we want poetry we need only turn to the Bible to find the highest. The Psalms of David, to mention only one instance, are the purest, most sublime poetry unsurpassed in all time, because they are the outbreak of an inspired heart pouring forth praise to God. The sonorous rhythm, the exquisite beauty, the tender, yet proud abiding faith of the twenty-third Psalm are unequaled in all the annals of poetry.

Suppose we wish to read a short story, all we need to do is turn to the story of Ruth, of Esther, of David and Jonathan, of Joseph and his brethren—to mention only a very few. These are perfect short stories lacking none of the essentials of a short story as given by our most learned literary men. They go far beyond the modern short story, for their purpose is not merely to amuse, but to aid and inspire the human mind, to show the way to a life of holiness, of happiness, of love.

Even Shakespeare could not have composed a drama of such awesome grandeur as that drama of dramas—the Book of Job. It is a poetic drama, full of action, of deep feeling, of a supreme struggle in which faith triumphant overcomes great bodily suffering and gives utterance to that magnificent cry, "I know that my Redeemer liveth." Even those thousands of years ago, ages before the birth of Christ, that thought was uttered by a man in extreme physical agony, with family and home all lost, with streaming eyes and arms outstretched to God.

Only mentioning briefly the great prophecies which have been fulfilled, the marvelous truths which have stood the test of the time of the ages, the old, old story of Christ and his mission which revolutionized the world, not for a time but for all time, can we not see that the Bible is the Book of books? Even if we do not believe that the Bible is directly the word of God, still the more we study, the more we read, do we find that it was written by men filled with the glory and the inspiration of God.

But the Bible does not stand alone by its content. It has over a thousand years of glorious history. Through it, countless millions of people have not forgotten God but have turned to him with pure and worshiping hearts; through it, the sin-stained soul has found salvation, and with a heart full of repentance, with tear dimmed-eyes, has stood upon the verge of the valley of death, and stretched his hands in prayer to God; through it many have followed Christ through martyrdom, unflinchingly secure in the eternal kingdom of God; through it we may live pure and upright lives, safely escape all the temptations of the world, and with supreme trust in God, say as did David:

"The Lord is my shepherd I shall not want.



"He maketh me to lie down in green pastures; he leadeth me beside the still waters.

"He restoreth my soul, he leadeth me in the path of righteousness for his name's sake.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me.

"Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over.

"Surely, goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever."

SALT LAKE CITY, UTAH

## The Sometime and the Now

They talk of the glories of Sometime;

Of the marvelous wonders we'll see

When we pass to our rest,

In that land of the blest

Where from sorrow we'll ever be free.

Of the wide-swalling song of the angels,

The harps and the crowns of pure gold;

And the pleasures that wait,

Inside the bright gate,

Where mortals shall never grow old.

But give me the glories about me!

The wonders I see every day:

The birds and the bees,

The plants and the trees,

And the streamlets that laugh on their way;

The breezes that blow from the mountains,

The myriad forms in the grass,

And the sunshine of love,

Falling free from above,

On the flowers that nod as I pass.

The heart-happy laughter of children,

As they frolic and dance at their play,

And the sweet-smiling bloom,

With its fragrant perfume,

Where the bobolink sings o'er the way;

The bright smiling faces about me,

God's common folks that I love most,

With their doubts and their fears,

Their smiles, and their tears,

Making up earth's diversified host.

These I know! for I measure their feelings

By the sum of my own human heart;

And love with its tender revealings

Speaks of these of which I am a part.

So let others desire for the future,

There's that in my nature, somehow,

That shuts out the prospect of Sometime

In the glorious vision of Now!

LON J. HADDOCK

## Love's Message

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BY H. R. MERRILL

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He seemed no more than a boy as he opened the neat little gate that led up to the pleasant, snow-covered cottage that nestled under the protecting branches of a large tree. He walked with the strange, halting step that is characteristic of the mendicant.

He knocked on the newly-painted door in a half-hearted manner, as if he were afraid that his knock might be answered. The door opened, after a moment, and a rough-visaged, unshaved man appeared.

"Mister, could I obtain breakfast from you?" the boy began in a low tone, the tremble that he couldn't keep out of his voice, indicating his earnestness.

"Certainly, certainly," the man replied, as he stood aside that the boy might pass.

"I can't pay for it," the lad hastened to say, before he offered to advance. "I'm broke, but if you have something I can do, I'll be willing to work for it."

The man paused as he looked searchingly into the wan, haggard young face. He leaned against the door, which the boy evidently thought he was about to close.

"Please don't," he cried, "I'm hungry. I'll work."

"Work nothin'," the old man bellowed. "You come right in here." As he closed the door, he sent a blast through his nose into his handkerchief that fairly shook the door frame. "I reckon we're not too poor to feed a stranger, air we, Mary?"

An old lady came forward as they entered the kitchen. She gave the lad a tender, though searching look; a wounded, aching, mother heart was revealed in the tone of her voice as she replied:

"My boy, you're welcome here. Sit right down there by that stove and dry them feet. Why them shoes is plumb wet through."

The young tramp took a seat by the fire as the old lady hurried out of the room. In a moment she returned bearing a heavy pair of woolen socks, and a good, heavy pair of shoes. Her eyes were shining and her cheeks were flushed, as she laid them upon a chair beside the derelict.

"Now you git them wet things right off an' put these on this minute: you'll kitch cold."

The lad hardly knew what to do. He attempted to speak,

but could not. The old lady and her kindly ways reminded him, someway, of another lady he knew,—one not quite so old.

"Now, sonny, you jist put them things on," the old man said, as he held out the socks. "They're warm."

"But they're new. I can't take them. I haven't any money." The boy was overwhelmed.

"Tut, tut, what's money! Money couldn't by them socks from my wife. There's some things money won't buy, my boy. Now you jist put 'em on. It'll hurt her if you don't."

The old man picked a stick up from the floor and began to whittle it carefully as the boy removed his ragged and badly soaked shoes.

"You see, we got a boy about your age somewhere," the old man said in a low voice. "We've been waitin' fer him for mor'n three years but he hain't come yet. I've about give up hope, but Mary ain't. She say's he'll surely come some day. Women air funny that way. She keeps some socks knit up ready, for she says he'll need 'em sure when he does return; an' every time a feller like you comes along she gives him a pair, an' it helps a heap. She'll be quite happy, now, until she has another pair done. Every time she hears a knock she thinks it's him sure, an' she says to me, 'Run, William, run, it may be Willie!' It ain't never been him yet, but I jist can't help but wonder, myself, who it is knockin' as I open the door."

He whittled in silence for a moment.

"You see us old folks is a little lonesome here alone," he continued after a moment. "I wish he'd come, and I reckon he would if he jist knew how things are."

He dropped his stick and wiped his nose, deftly wiping his eyes at the same time.

"Hain't you got them stockings on yit?" It was the voice of the old lady that broke in upon them. "Do hurry, your dinner's waiting."

The lad looked up, and in his eyes were tears.

"I can't put them on."

His face was working and his voice was broken.

"Nonsense, why?"

"I—I have a mother waiting, too."

\* \* \* \* \*

An hour later, the boy walked up to the ticket office of a near-by railway station, but in his eyes there was a new light; in his voice there was a new ring, as he asked the agent for a ticket.

"Where to?" the ticket man asked.

"Home," the lad replied, unconsciously voicing the one thought in his mind, as he laid his gift, a glittering gold piece, upon the glass receiver.

## “Prove thy Faith by thy Works”\*

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BY ELDER JAMES E. TALMAGE, OF THE COUNCIL OF THE TWELVE

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Faith is a little word, a simple monosyllable with few letters. Its derivation is beyond question. Its meaning in early English is plain. Yet it is a word that is oftentimes misused, and which I am sure is not infrequently misunderstood. It comes to us through the Anglo-Saxon from the Latin, and is derived from the same original as our word “fidelity.” Faith, therefore, implies fidelity, includes fidelity, is fidelity.

Much question has arisen as to the relation between faith and belief, and there are many who claim that the two are essentially the same. It is true that in some modern languages we find but one word to express what in our rich tongue is expressed by the two, faith and belief, the reader or the hearer being left to the context to determine just which is meant. But to hold that because of that fact our two words have the same meaning, is to violate recognized laws of philology and rules of the right use of English. It were as reasonable to say that because in French there are no two words to express the essential difference between a house and a home, that therefore there is no difference. Houses are built of wood, of iron and stone and other materials of earth; homes are built of loving deeds and kind affection and sacrifice and service, and yet in some of our modern tongues there are not distinctive terms for the two.

I want to cite you to our best dictionary authority on that matter, in view of the fact that not all are agreed as to just what faith as a term really means. In its general use and sense it has more than a theological application. We may have faith in the undertakings of men. We may have faith in men themselves, as well as in their words and their testimony. The most recent and most reliable authority that I could cite, *The New Standard Dictionary*, gives the definition of faith as follows:

**Faith**—a firm conviction of the truth of what is declared by another by way either of testimony or authority, without other evidence; belief in what another states, affirms or testifies simply on the ground of his truth or veracity, especially (as distinguished from mere belief) practical dependence on a person, statement or thing as trustworthy; fiducial as opposed to merely intellectual belief; trust,

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\*Sermon delivered at the afternoon session of the M. I. A. Conference, Sunday, June 14, 1914. Reported for the ERA by F. E. Barker.



as faith in a friend (as sincere and true), faith in his advice (as with and good), faith in his efforts (as likely to be efficacious)."

In the more restricted and theological usage, the word is thus defined by the same authority:

"In theology faith means the assent of the mind or understanding to the truth of what God has revealed; belief in the testimony of God as contained in the Scriptures; a divinely wrought, loving and hearty reliance upon God and his promise of salvation through Christ, or upon the Christian religion as revealing the grace of God in Christ, sometimes called justifying or saving faith, as, we are saved by faith."

Concerning this justifying faith, I quote from the *New Schaff-Herzog Encyclopedia*, wherein we read:

"In general it may be said that there exists in modern Protestant theology an agreement on the following points: 1. Faith does not originate from logical processes but from an immediate inner experience. 2. It is not a human achievement, and not the acknowledgment of a human authority, but an effect of God through his revelation."

It is admitted that in early English, belief was the equivalent of what is now commonly called faith; but in middle and modern English, the term belief has been confined mainly to the purely intellectual process, excluding the moral element of trust or confidence embraced in faith. By way of illustration, faith in Jesus Christ is belief in Jesus Christ, plus absolute confidence and trust in him. It is admitted that a man may exercise a mental assent, or give mental consent, to any proposition, and he may justly say he believes it; but if that be all, the man has belief only and not faith. Belief is the mechanism, like a locomotive standing with tank empty and fire-box cold upon the track; faith is the fire and the resulting steam that gives it power and makes it work such miracles as had never been dreamed of in days of yore. Faith is vitalized, energized, dynamic belief. What doth it profit a man to sit down and say to himself that he believes a thing, or even to profess aloud that he believes it? Is there such force in his mental assent as to accomplish anything? Strange, is it not, that there are yet those who hold that the use of the term belief in the Holy Scriptures means empty, intellectual, negative belief, and that alone? Because of the fact, already cited, that in early English the term belief was used as a synonym of faith, we find it occurring and recurring in our translation of the Scriptures given to us as the Holy Bible, when by the context it is absolutely plain, and, by derivation beyond all question, that living belief, or actual faith, was intended, and that the term meaning this did occur in the original.

This use of the term faith as a synonym of belief has led to

the development of the dogma that the scriptures teach that man may be justified before God by belief alone. This conception has been developed into the doctrine of justification by faith. But such faith as is referred to and proclaimed by the advocates and defenders of that dogma, is faith that is inactive and dead. It is nothing more than unproductive belief. The scriptures are explicit in telling us that faith is requisite to our proper service before God. Can we hold that that should be or could be meant to imply that belief alone is the requisite which God demands of those who profess his name? The Saints of old, in the exercise of their belief, became at times very intolerant. They knew they had the truth, and the truth, I believe you will find, if you analyze the question carefully, is essentially intolerant. When one knows he has the truth, it is difficult for him to treat with patience and toleration that which he knows to be untrue. James, an Apostle of the Lord Jesus Christ, found it necessary to warn the people against belief as a saving principle if left to stand alone. He spoke to them in this wise, in this spirit and to this effect: "You profess a belief in the Christ. You do well. You are distinguished from all the pagans by whom you are surrounded, for they believe not in Christ; they worship the unknown god. You have a knowledge and a conviction that Christ is the Redeemer, the fore-ordained Savior of mankind. But this is not enough; the devils have as much belief as you in that sense." A very bold statement, yet one that is fully substantiated by scriptures that were earlier than the writings of James.

You will remember that when the Master went into the land of the Gadarenes he met there one possessed of an evil spirit, one who was a terror to all who knew him. He could not be bound; he could not be confined. The people were all afraid of him. And when he saw the Christ he approached, and the evil spirit within him cried out for mercy, calling our Lord, "Jesus, Son of the Most High God." On another occasion, when Jesus was followed by a great multitude from Jerusalem, and from Idumea, and from Tyre and Sidon, there were many amongst the crowd likewise possessed, and those evil spirits testified before them all, and said: "Thou art the Son of God." If you would have further instance, consider that of the unclean spirit that possessed the man in the synagogue, who before being rebuked by the Christ, cried out: "I know thee, who thou art; thou art the Holy One of God." Think you that any of those to whom James uttered his word of warning could bear a stronger testimony than that? But yet, did the belief benefit those evil spirits, or did it but serve to condemn them the more? How different that from the testimony of Peter, who when put to the test, after citing what other people said of the Lord, when asked, "Whom say ye that I am?" answered, from his heart which was running over

with the spirit of worship, "Thou art the Christ, the Son of the living God"—almost the same words in which those devils had testified. And yet that belief in the heart of Peter led to sacrifice, to works, to effort. It was a saving faith, absolutely distinct from the mere belief of the mind.

The Apostle Paul is often cited as one who taught that faith alone would save, and the dogma, the false doctrine, the teaching that is an abomination in the eyes of God, if we may judge his acceptance by his own word, is founded very largely upon what modern theologians have come to call Paulinism. It is true that Paul warned against the thought that men could be justified and made acceptable unto the Lord by mere outward acts embraced in the law of Moses, for the law had found its fulfilment in the gospel, and he tried to make the people understand, that though they complied with the law in every particular, in making good their tithes of mint, anise and cummin, in their sacrificing, in their saying their prayers, in their alms ostentatiously given, that though they did all these things they were not acceptable unto God without an abiding faith in the Lord Jesus Christ. He did so teach them; but I venture to affirm, and I may safely challenge contradiction, that the spirit of all of Paul's writings is to the effect that when he thus spoke of a saving faith he meant faith; he did not mean mere belief, but belief plus the works which that belief comprises and postulates, and such combination is faith.

I do not realize that we need to speak of faith and works as distinct from each other. There is no true faith without works. It is only belief if the works be left out. And in that sense, the sense in which Paul, the scholar, the student of language, the master of philosophy of his day, used the term, he meant by the use of the term faith, faith as God understands it, faith as it has been declared in the divine word, which means work, effort, sacrifice, service. Yet belief in the dogma of justification by faith alone was carried to such an extreme as to lead to blasphemy. By way of illustration: Martin Luther, taking issue with the Roman Catholic church, proclaimed that man was not to be justified by his works, and could not be saved by works, but could be saved wholly through the profession of faith in the Lord Jesus Christ. His language reads: "The excellent, infallible, and sole preparation for grace is the eternal election and predestination of God." This would rob us of agency and of free will; and indeed, he declared on another occasion that since the fall of man free will is but an idle word. And again: "A man who imagines to arrive at grace by doing all that he is able to do adds sin to sin, and is doubly guilty." Much as Luther accomplished for good—and he was a servant of God—he mixed his truth with error, and the most glaring of his errors is that

declaration that works are not requisite to service in the cause of truth. On one occasion, according to the historian D'Aubigne, Luther became so full of the spirit of pride in the proclamation of his false doctrine that he delivered himself as follows, referring to the fact that there were many doctors of the law and doctors of divinity who taught that man must work to obtain salvation:

"I, Doctor Martin Luther, unworthy herald of the gospel of our Lord Jesus Christ, confess this article, that faith alone without works justifies before God. And I declare that it shall stand and remain forever, in despite of the emperor of the Romans, the emperor of the Turks, the emperor of the Persians, in spite of the pope and all the cardinals, with the bishops, priests, monks and nuns, in spite of kings, princes and nobles, and in spite of all the world, and of the devils themselves; and if they endeavor to fight against this truth they will draw the fires of hell upon their heads. This is the true and holy gospel, and the declaration of me, Doctor Martin Luther, according to the teachings of the Holy Ghost."

In reference to the oft repeated statement that Paul justifies the doctrine, and that he positively taught that faith was not necessarily associated with works, I need only refer to his epistles, particularly to those written to the Romans and the Ephesians. Time will not permit me to read them to you, but the 11th chapter of the Epistle to the Hebrews is particularly explicit. Paul begins that chapter with a definition of faith:

"Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

Evidently there was work there, effort, achievement, constructive work. No mere operation of a mind, human or divine, without application and action would produce any such effect as that. He cites instances of work accomplished by Abel, by Enoch, by Abraham, by Isaac, Jacob, Moses, and then, lacking time, he says:

"And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Japhthae, of David also, and Samuel, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection. And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy); they wandered in deserts, and in mountains, and in dens and caves of the earth."



Compare with that the declaration of James already referred to as one who decried the efficacy of mere belief, though it were founded upon actual knowledge. In the second chapter of the Epistle of James, we read:

"What doth it profit, my brethren, though a man say that he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works; show me thy faith without thy works, and I will show thee my faith by my works \* \* \* For as the body without the spirit is dead, so faith without works is dead also."

In many of the commentaries upon that scripture we find special attention given to the fact that in the first verse read we find this expression: "What doth it profit, my brethren, that a man say that he hath faith," it being made to appear that in reality he had not faith but only said he had, and so falsified. I take it that that is a proper commentary. What doth it profit a man though he say, "I have faith," if he does nothing to make good that profession of his faith? He might have an empty form of belief, certainly not faith, for faith, I repeat, includes, and necessarily implies, work, action and service. Many of you may remember, that the great city of Hamburg was once smitten with pestilence. The people were dying in such numbers that a regular system of collecting the dead was inaugurated. It was required that at any house in which there lay a corpse a red cloth should be hung out of the window, and the officers making their next rounds would call at that house and carry away the dead to be buried in the common field. A man of science, working in his laboratory, sought the cause of the deadly disease, and he found it. He discovered that by far the greater number of fatalities were limited to a certain district, and that district was supplied with water from the old water-works. The other part of the city obtained its supply of water from a new plant, and was not so sorely smitten, and in the few cases of death occurring in the more favored portion of the city, it was found that the victims had visited the other section and had drunk of the water there. He examined the water chemically, microscopically, and actually saw for himself, through the wonderful lens, the germs of cholera in the water, living organisms, that had caused the destruction of so many human lives. It was no matter of belief with him, it was a matter of actual knowledge, superior to mere belief. He proclaimed the fact that the water was the cause of the pestilence, and warned the people against drinking any but freshly boiled water, the boiling process being effective in destroying the death-dealing germs. Thousands within that city not only believed him, but

had faith in him; they boiled the water used in their households, and escaped the pestilence. Others, who had not faith, whatever their state of belief may have been, drank and died. But, mark you, this tragic incident: Complete as was his knowledge, that knowledge of itself could not save him. On one occasion, either through forgetfulness or mistake, or through some other cause not known to us, he, the savior of so many, drank unboiled water, and his body was taken with the rest to the common grave.

I want to put the question to you, my brethren and sisters, you of the Mutual Improvement organizations, you who profess by the very name you have assumed to be working for betterment, your own betterment and the betterment of your fellows: What are you doing to prove your faith? Have you anything better than empty belief? Anything that shall stand you in better stead than a mere thought can do? Do you believe in God? Have you faith in him? Is your belief that of fear, knowing him to be a God who can call you to account, and therefore you fear him? Or, is it the belief coupled with the allegiance that will make of that belief saving faith. If you have faith in him, you believe his words, and you know that you are his sons and daughters. That faith should make you strong in the doing of his will, the keeping of his commandments, the working out of his plans and purposes, else it profiteth you not at all. Are you following the examples of your fathers and your mothers, who gave to the world one of the most sublime examples of faith the world has ever seen, in their journey from the civilization of the east, across the plains, across the deserts, across the mountains, because they had faith in God and those who represented him?

Can you ever surpass the achievement of that memorable day in July, 1847, when the vanguard of the pioneer band came down into this valley? They had with them a little grain, a few potatoes, a little handful, as it were, of seed for crops. Well might they have said: We are sure of these few bushels; let us eat. But no, they went out and cast the seed into the desert soil, all they had, because of their abiding faith in God that he would give them the increase. I commend unto you the reasonableness of the course. This gospel of the kingdom is a gospel of common sense, and there is no sense nor reason in saying that a man can believe in God and have faith in him, and do not what is required of him by the Lord God. Show me your faith by your works, whether those works be positive, as of actual labor and actual struggle in the cause of good, or whether you be called upon to perform that negative labor of forbearance and endurance and suffering, whereby you testify your acceptance of the words of God and of his saving gospel. I thank the Lord this gospel is reasonable, based upon the principles of human common sense, demanding at our hands sacrifice and effort. We need a Re-

deemer. Without Christ man cannot be saved. He shall be redeemed whether he be good or evil, whether his life has been one of righteousness or unrighteousness; he shall be redeemed from death and brought to a resurrection; but he shall not be saved, far less exalted, unless he combines his efforts with his reliance upon the saving sacrifice of the Lord Jesus Christ.

Brethren and sisters, peace be with you. Be ye faithful, and show your faith by your works, in the name of Jesus. Amen.



THIRD WARD, BRIGHAM CITY, L. D. S. MEETING HOUSE

This building was erected in 1911-12, and was dedicated May 19, 1912, by President Joseph F. Smith. It is built of brick, with cement foundation, and cost \$35,000, including furniture and grounds. The main building measures 50 by 80 feet, and the annex 20 by 24 feet—30 feet to the square, and contains fifteen rooms. The main hall with the gallery seats one thousand people, and the main room of the basement, four hundred. Shreeve & Madsen, architects. The eight by ten rods of land in connection with the building, is being improved by the planting of lawns and shrubs. The building is steam-heated and electric-lighted, and is considered one of the handsomest churches in the state.

# Nineteenth General Annual Conference of the Y. M. and Y. L. M. I. A.

June 12, 13, and 14, 1914.

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The nineteenth general annual conference of the Young Men's and Young Ladies' Mutual Improvement Associations convened June 12. The opening joint meeting was held in the Assembly Hall. Elder Heber J. Grant presided, and in his address of welcome greeted the many officers and workers. He thanked them for their support and assistance during the past year, and congratulated them on the success of the M. I. A. work. The congregation sang, "High on the Mountain Top," and the invocation was given by President Francis M. Lyman. Melvin Read rendered a solo.

The first topic, "The Adjustment of Joint Work," was taken up by Elder Edward H. Anderson. He called attention to suggestions made by the General Board on the opening and closing time for the winter class work. All preliminary meetings of the young ladies should be held in September, and the lesson work of both associations should begin together in October. Conforming with these suggestions, the lesson work can be carried out without confusion, and the young men's activities will not interfere with the young ladies meetings, of which complaint has heretofore been made. There should be no interference with the regular manual lessons each month. He touched briefly on the use of the suggestive joint and open night programs, prepared by the General Board, and advised the appointment in the various stakes of joint committees, to prepare specific and detailed programs of meetings in the wards, thereby obviating conflicts which had heretofore been reported. Here is a suggested schedule for meetings on week nights and on Sunday nights:

## October—Tuesday.

- 6. No work planned.
- 13. Open night—opening joint social.
- 20. Lesson.
- 27. Lesson.

## November—Tuesday.

- 3. Lesson.
- 10. Lesson.
- 17. Lesson.
- 24. Open night.

## October—Sunday.

- 4. Joint meeting.
- 11. Lesson.
- 18. Lesson.
- 25. Optional, or appropriate open night program may be given if so desired.

## November—Sunday.

- 1. Joint meeting.
- 8. Lesson.
- 15. Lesson.
- 22. Lesson.
- 29. Optional or open night.



## December—Tuesday.

1. Lesson.
8. Lesson.
15. Lesson.
22. Open night.
29. Optional.

## January—Tuesday.

5. Lesson.
12. Lesson.
19. Lesson review, young men;  
testimony, young ladies.
26. Open night.

## February—Tuesday.

2. Lesson.
9. Lesson.
16. Lesson review, young men;  
testimony, young ladies.
23. Open night.

## March—Tuesday.

2. Lesson.
9. Lesson.
16. Lesson review, young men;  
testimony, young ladies.
23. Lesson.
30. Open night.

## December—Sunday.

6. Joint meeting.
13. Lesson.
20. Lesson.
27. Lesson.

## January—Sunday.

3. Joint meeting.
10. Lesson.
17. Lesson.
24. Lesson review, young men;  
testimony, young ladies.
31. Optional or open night.

## February—Sunday.

7. Joint meeting.
14. Lesson.
21. Lesson.
28. Lesson review, young men;  
testimony, young ladies.

## March—Sunday.

7. Joint meeting.
14. Lesson.
21. Lesson.
28. Lesson review, young men;  
testimony, young ladies.

Associations meeting on Sunday evenings may do the work planned for open nights on such week nights as suit their convenience, or on optional nights. Where Sunday nights are used for open night programs, the subjects must, of course, be appropriate for the Sabbath.

Definite preliminary and open night programs, and definite order of business for joint officers' meetings were discussed by Sister Edith R. Lovesy, of the Y. L. M. I. A. She emphasized the need of system and endorsed Elder Anderson's recommendation that the printed programs be followed. She advised that the stake officers of both organizations hold regular meetings at which programs for all wards for at least two months ahead should be prepared.

The value of a definite order of business in separate officers' meetings, which the speaker suggested should precede the joint sessions, was also discussed, and an order of business was outlined for the use of the officers. Special emphasis was laid on the importance of system in time and length of sessions. She suggested that the officer in charge of meetings should see to it that no discussion foreign to the purpose of the meetings be permitted to come up; everything should be definite and systematized. Unity is equally important, and back of every activity of the officers should be the desire to help others as well as to fortify themselves.

The mixed double quartet, which took first place in District No. 8, sang "Heaven Resounds." The singers were all from Brigham City, Utah, O. A. Whitaker, conductor.

Sister Emily C. Adams led the discussion on "Joint Contest Work." The majority of the stakes enthusiastically favored contest work. She reported that between 6,000 and 7,000 M. I. A. workers had taken part during the past year in the contests. She pointed out that a large number of contestants had received only a public school education, and this work affords some of the educational possibilities of the high school. The speaker encouraged all the stakes and wards to take part in the work next year. There is need of originality in the work and stake officers are encouraged to take the initiative. The fear of failure and the contentions that result from contest judgments are so few and insignificant, that the improvement and satisfaction far outweigh them. There is no defeat so long as there remains determination to repeat the effort.

Oscar A. Kirkham outlined the events for the 1914-15 contests, announcing that the short drama is to be included, this year, in contest events. This is especially designed for ward, stake and district contests, but not for finals at the June conference. He repeated the rules and regulations governing the contests, the giving of per cents, and points for judgment, as follows:

#### ACTIVITIES TO BE TAKEN UP AT THE GENERAL JUNE CONFERENCE, 1915.

Note.—In order to make clear to the officers what will be done in contest work at the annual June Conference, and to aid them in the selection of their own work, the following activities have been outlined by the General Boards:

##### I. Advanced Senior Public Speaking—10 Minutes

Points for judgment:

1. The idea—20 per cent.
2. The development—50 per cent.
  - a. Introduction.
    - (1) Simple, direct, earnest, suggestive of material to follow.
  - b. Body.
    - (1) Develop theme which should be persuasive rather than merely mater-of-fact.
  - c. Summary.
    - (1) General conclusion taken from the body of address.
  - d. Original.
    - (1) No long quotations should be given.
    - (2) Sincerity..
3. Delivery—30 per cent.

Note.—Consult models such as Lincoln, Webster, Woodrow Wilson, Sumner, Wendell Phillips, Nicholas Murray Butler.

**II. Senior Public Speaking—10 Minutes.**

Points for judgment same as Advanced Senior.

**III. Junior Re-told Story—10 Minutes.**

Points for judgment:

1. Selection—25 per cent.
2. Delivery—45 per cent.
  - a. Simple, earnest, direct.
  - b. Pronunciation, enunciation, and grammar.
  - c. Give proper value to parts.
3. Get the author's message and tell it in your own words—30 per cent.

**IV. Mixed Double Quartet.—Open to all members of the Associations.**

- a. Male Quartet, "One Sweetly Solemn Thought" (Key of C)—Parks. Published by J. A. Parks & Co., York, Nebraska; price, 15 cents. To be sung unaccompanied.
- b. Ladies' Quartet, "Lullaby" (Key of G)—C. B. Hawley. Published by Schirmer, New York; price, 10 cents. To be sung unaccompanied.
- c. Mixed Double Quartet, "Lead, Kindly Light" (Key of E Flat). By Dudley Buck. Published by Oliver Ditson, New York; price, 10 cents. To be sung with organ or piano accompaniment.

The three numbers are to be sung by the members of the same group.

Points for judgment:

1. Interpretation as per musical markings and text—15 per cent.
2. Expression and phrasing—15 per cent.
3. Tone quality—15 per cent.
4. Blending and Balance—10 per cent.
5. Reading (producing proper notes)—10 per cent.
6. Tempo—10 per cent.
7. Pitch—10 per cent.
8. Enunciation and pronunciation—10 per cent.
9. Attack and release—5 per cent.

Note.—The male quartets, the ladies' quartets and the mixed double quartets will be entitled to contest separately; but all members of the male and ladies' quartets in order to be entitled to compete separately must be members of the successful contesting mixed double quartets.

**V. Junior Girls' Chorus—Six or nine members.**

"Distant Bells" (Key of G)—three part song by A. C. McKenzie. To be sung with organ or piano accompaniment. Published by Novello, New York; price, 10 cents.

Points for judgment same as Mixed Double Quartet.

**VI. Junior Boys' Chorus—Six or nine members.**

"Scout Boys' Chorus" (Evan Stephens). Three parts: 1st and 2nd parts for unchanged voices and third part for changed voices. Will be published in August. For sale by all Salt Lake music dealers; 10 cents per copy, or \$1 per dozen. Points for judgment same as Mixed Double Quartet.

**VII Short Drama—For Ward, Stake District, Stake and Inter-Stake, not for June Conference.**

For detailed instructions on this event see September ERA and JOURNAL.

## CHURCH DISTRICTS.

In order to obviate the over-crowding of time at the general Church finals in June, the stakes of the Church have been grouped in seventeen districts for try-outs. See Y. M. M. I. A. Hand Book, page 54, and the JOURNAL, September, 1914.

The stake superintendents and presidents of Y. M. and Y. L. M. I. A. of the stakes starred will take the initiative in arranging for stake finals in their districts, following the same general plan given for the grand finals. In the holding of Church district meets, any variance from the general plan should be agreed upon by the different stakes and a copy of same placed in the hands of all the contestants in that district.

## RULES AND REGULATIONS.

Only winners in ward try-outs may enter in stake district and stake try-outs, and only winners in stake try-outs may enter in Church district try-outs. Only winners in Church districts will be eligible for entry for the finals in Salt Lake City, in June, 1915. A contestant must be an active member of a Mutual Improvement Association.

In literary events, contestants must not exceed the time allotted.

One of the judges in each of the different events may give constructive criticism at the close of the exercises.

First and second places should be given in each event in order that where it is impossible for the winner of first place to go on in further contests, the one taking second place may take up the work.

Church district try-outs should be held not later than May 20.

All musical numbers must be sung in the key in which they are written.

In unaccompanied numbers the chord should be struck before and after the rendition of the number.

Contestants in music should render the numbers as indicated by the composer's musical markings.

All musical numbers are for sale by music dealers.

A Junior Boy is an active member of the association, who has passed his twelfth anniversary, but who has not passed his seventeenth. Any boy who has passed his sixteenth anniversary and who has not yet passed his seventeenth when the season starts may be considered a junior in all contest work.

A Junior Girl is an active member of the association who has passed her fourteenth anniversary, but who has not yet passed her seventeenth. Any girl who has passed her sixteenth anniversary and who has not yet passed her seventeenth when the season starts may be considered a junior in all contest work.

Advanced Senior. School teachers, ex-school teachers, lawyers, doctors, and college graduates who are officers or members of the associations will compete in the advanced senior class.

Senior Class. Active members of the association who are not juniors or advanced seniors will compete in the senior class.

The names of all winners in Church district contests should be forwarded as soon as known to the General Secretaries. Superintendents of the starred stakes are requested to furnish this information.

Gold medals will be awarded to the winners in the advanced senior and senior events, and silver medals to the juniors in the grand finals to be held at the June Conference in Salt Lake City, 1915.

Expenses and transportation should be borne by the individuals themselves who participate; however, the stakes or the organizations may assist.



The stake and Church districts that desire added activities, other than those named to be taken up in the June Conference, may engage in athletics, scout work, debates, declamations, instrumental music, duets, trios, etc., in their various contests, but latter events named here will not be used in the General Church finals to be held in Salt Lake City.

A definite understanding should be had in all contest work. Ward and stake officers in making out their plans for preliminary programs and open nights, should plan these events at the beginning of the year's work.

The percentage allotted to the different points of judgment make a total of 100, which indicates perfection. Contestants will be judged accordingly.

Rules governing ward, stake, or Church district contests should not interfere with the foregoing rules and regulations.

All officers, contestants and judges should be furnished with a copy of all rules and regulations governing contest work.

For further information on this subject see the Y. M. M. I. A. Hand Book, page 49 and 64, and future numbers of the ERA and JOURNAL.

### THE M. I. A. NORMAL COURSE AND EDUCATIONAL CAMPAIGN.

The General Boards of the Y. M. and Y. L. M. I. A. have made arrangements with four of the leading Church Schools to give a special M. I. A. Normal Course. This will be a great opportunity for M. I. A. officers to prepare themselves for leadership. The benefit coming home to the ward organizations will depend largely on the type of officers or members who attend these courses and their native power to lead.

### THE M. I. A. NORMAL COURSE OUTLINE.

The following topics will be handled daily:

#### Y. M. M. I. A.

#### I. Y. M. M. I. A. Organization and Management.

- a. "Y. M. M. I. A. Hand Book" as text.

#### II. Manuals and Reading Course.

- a. Contents and methods of teaching manual.
- b. Review of Reading Course books.

#### III. Athletics and Scout Work.

- a. First aid.
- b. Scoutcraft.
- c. Athletics and athletic direction.
- d. Outdoor and indoor games.

#### Y. L. M. I. A.

#### I. Organization and Management.

- a. "Y. L. M. I. A. Instructions to Officers."

#### II. Senior and Junior Lesson Work.

- a. Methods of teaching.
- b. Demonstration.

**III. Reading Course.**

- a. Value of reading habit.
- b. Duties of ward and stake librarians.
- c. Review of reading course books.

**IV. Helps for Supplementary Work.**

- a. Missionary work.
  - 1. Instruction for the protection of our girls.
- b. Domestic art.
- c. First aid to the injured.

**JOINT WORK.****I. Social Work.**

- a. Social dancing.
- b. Ballroom etiquette and management.
- c. Games
- d. M. I. A. social hour.

**II. Intellectual Activities..**

- a. Public speaking.
- b. Stories.
- c. Drama.
- d. Music direction.

The cost of the course should not exceed \$1 per week.

The officers or members in attendance should be made to understand that the course is given not only for their information but to prepare them for leadership in the M. I. A. work, which they should feel obligated to take up in their home wards when the course is finished.

This course will be given in the Brigham Young University, Provo; in the Brigham Young College, Logan; in the Weber Stake Academy, Ogden; and in the Snow Academy, Ephraim, beginning about the middle of November, and closing at the Christmas holidays.

Workers from all parts of the Church are invited to attend any one of these courses.

**SPECIAL EDUCATIONAL CAMPAIGN BY FIELD SECRETARY AND SCOUT COMMISSIONER OF THE Y. M.**

**M. I. A. AND TWO MEMBERS OF THE  
Y. L. M. I. A. BOARD.**

There will be a three-days' session in the following Church schools on the dates named, to give general and detailed instruction in M. I. A. work, designed to prepare leaders. A careful plan covering the three days will be made, and as much as possible of the subject matter outlined for the M. I. A. normal course, will be used.

Both the Y. M. and Y. L. M. I. A. of each ward should have at these special sessions one or more capable leaders willing to take up this important work with the young people in their wards. Stake superintendents and presidents are requested to have a stake representative in attendance.

**North Trip.**

October 19, 20, 21—Knight Academy, Canada.  
 Oct. 26, 27, 28—Big Horn Academy, Wyoming.  
 Nov. 2, 3, 4—Ricks, Academy.  
 Nov. 9, 10, 11—Cassia Academy.  
 Nov. 16, 17, 18—Fielding Academy.  
 Nov. 23, 24, 25—Oneida Academy.  
 Nov. 30, Dec. 1, 2—Weber Academy.  
 Dec. 7, 8, 9—Latter-day Saints' University.  
 Dec. 14, 15, 16—Brigham Young University.  
 Dec. 21, 22, 23—Brigham Young College.

**South Trip.**

Sept. 19 to 23—Uintah.  
 Oct. 19, 20, 21—Emery.  
 Nov. 2, 3, 4—Millard.  
 Nov. 23, 24, 25—Snowflake.  
 Nov. 30, Dec. 1, 2—St. Johns.  
 Dec. 7, 8, 9—Thatcher.  
 Nov. 9, 10, 11—Murdock.  
 Nov. 16, 17, 18—St. George.  
 Dec. 14, 15, 16—Maricopa.  
 Dec. 21, 22, 23—Snow.

Have representatives go to Church schools in their respective Church school districts.

In re-districting the Church, Boise stake is added to District No. 3, Woodruff stake to District No. 8, and Juab to District No. 10. A new district including Millard, Deseret, and Moapa stakes has been formed to be known as District No. 17. Brother Kirkham praised the contest work, and told of instances of its remarkable help to young people. (See Hand Book, p. 54.)

Mrs. Mary Merrill, president of the Pocatello stake Y. L. M. I. A., reported the results of contest work in that stake. It had improved attendance, interest, regularity, and general conditions.

Mrs. Laura S. Tanner reported contest work in both organizations in Pioneer stake. The results this year, in that stake, had impressed the officers that the continuance of the contests is justified.

The mixed double quartet from Brigham City that won first place in District No. 8 sang "Lullaby." O. A. Whitaker, conductor.

Elder Thomas Hull of the General Board spoke on "Social Activities and Summer Work." The word social is used as it applies to the association of individuals and organizations, and not in the sense that society places upon it. The spirit of unrest and change is in the air, and in order to prevent the young people from going wrong, such varying entertainments are needed as will keep them directed properly. He advised the M. I. A. social committees to take the initiative in creating entertainments to be given in the wards each month. The following three kinds of social entertainments were suggested: A home gathering each month, to be held at the homes under the control of the heads of families; a home musical, to be conducted by the committee in one or more homes in the ward; and a social dance, in which proper dances, proper deportment, introductions, and dress, should be taught. Elder Hull emphasized the need of chaperones for the young people, and the need of escorts for the girls. The new dances may be enjoyed when properly taught and danced. Plays at the theater and motion picture offerings should be investigated and recommended or not, according to their merits.

The congregation sang "Sowing," and Sister Maria Y. Dougall pronounced the benediction.

## Y. M. M. I. A. OFFICERS' MEETING

The officers of the Y. M. M. I. A. met in a separate meeting held in the Assembly Room in the Bishop's Building at 1 o'clock. Elder Heber J. Grant presided. The congregation sang "Now Let Us Rejoice in the Day of Salvation," and Elder James G. McKay of Ogden stake offered the invocation, followed by a violin solo by Prof. W. C. Clive.

Elder Preston D. Richards was the first speaker, his subject being "The Right Man." He laid special emphasis on the necessity of securing a man as leader of the association, and as head of each particular activity, who had native ability, whose heart was in the particular work assigned to him, who was optimistic, hopeful and prayerful,—the right man,—to lead and direct our organizations, if we would have them successful. Elder Richards related several incidents showing how the right man had made a success of what seemed failure.

Supt. George E. Finlinson led in the discussion, stating that work and perseverance coupled with patience are the greatest elements of success, and Mutual workers must not only be good but be good for something.

Supt. James G. McKay offered as a suggestion that we consult bishops of wards and presidents of stakes in relation to selecting men as officers, and that we find out what they are best adapted for and assign that particular work to them.

A general discussion followed as to how to get rid of the wrong man and how to secure the right man, etc.

"Problems in Athletics and Scout Work" was the subject discussed by Elder Lyman R. Martineau. He said the summer time was the best time to take up athletic and scout work. Win the boy in the summer, get him interested in the work so that when the class work commences in the fall he will be willing and anxious to take part in that department also. Teach the boys to be good sportsmen, to win and to lose well, and to be clean and fair in their sports. He suggested that the associations try to get the wayward boys interested in this work, to let them take part in the sports, but not to represent the association in any meets until they have complied with the rules.

Some objections had been raised to scout work, on the grounds that the boys were rowdy and uncontrollable, but he stated that where scout work was properly taken up, properly organized and managed, that it had solved these very problems in associations where the boys had been unruly. He urged that all the associations get the work organized and where assistance was needed the M. I. A. Scout Commissioner, Dr. John H. Taylor, would be pleased to aid them in every way possible.

A discussion followed as to rules for entering athletic meets,



who should be allowed to enter these, and how the meets should be governed.

Elder B. S. Hinckley spoke on "The Reading Course," pointing out the value of reading and the opportunity it offers to those who have not had the advantage of high school or university training. He called attention to the fact that this year one book for the senior and one book for the junior class had been adopted with the idea that these books were especially to be pushed, and that officers were to get as many as possible to read them. In addition they had recommended several other books for both classes, all of which could be read with profit.

#### Y. M. M. I. A. READING COURSE, 1914-15

For Seniors:

- "Their Yesterdays," Harold Bell Wright, price 50c.
- "The Story and Philosophy of Mormonism," Talmage, price 35c.
- "The Fair God," General Lew Wallace, price 50c.

For Juniors:

- "Chester Lawrence," Nephi Anderson, price 75c.
- The other books for the Juniors will be named later.

Elders A. W. Ivins and Joseph F. Smith, Jr., of the Council of the Twelve, then gave brief talks on *The Fair God* and *Their Yesterdays*, two of the books recommended for the seniors.

Singing, "Lord Dismiss Us with Thy Blessing," and the benediction was pronounced by Elder James E. Hart, of Boise stake.

#### LITERARY AND MUSICAL TRY-OUTS

In the afternoon at 3 o'clock, the try-outs in oratory, re-told stories, and music were held, the details of which follow:

The following are the senior orations as presented at the try-out at the Bishop's Building, June 12, 1914:

- Roy Purcell, "Perseverance," Utah stake, District No. 10.
- Grant Young, "True to the Faith," Taylor stake, District No. 1.
- Albert Anderson, "The Evil Story," St. George stake, District No. 12.
- Lois Bennion, "Education," Duchesne stake, District No. 16.
- Leone Rich, "Beyond the Alps Lies Our Italy," Star Valley stake, District No. 9.
- R. V. McCullough, "The Master Orator," Liberty stake, District No. 9.
- Henry Jensen, "Brigham Young the Man of the Hour," Ogden stake, District No. 8.
- John E. Russell, "The Value of Opportunity," Fremont stake, District No. 4.
- Eva Joy Nielsen, "The Past and Future of Utah," South Sanpete stake, District No. 11.
- Marion Rogers, "The Scattered Nation," Snowflake stake, District No. 15.

Out of these were selected for the final try-outs on Saturday evening, R. V. McCullough and John E. Russell.

The advanced senior orations were given at the try-outs in the following order:

Clifford S. Wilson, "My Debt," Teton stake, District No. 4.

Jean Brown, "The Gospel of Human Service," Parowan stake, District No. 12.

Beulah World, "The Bible," Salt Lake stake, District No. 9.

C. P. Olsen, "Our Birthright as Sons and Daughters of the Pioneers," North Sanpete stake, District No. 11.

Angus Maughan, "The Saloon Evil," Oneida stake, District No. 7.

Out of the above Clifford S. Wilson and Beulah World were selected to contest in the finals on Saturday evening. Judges: Judge Chas. H. Hart, Preston D. Richards, Josephine Chambers.

On Saturday evening in the Assembly Hall in the senior orations R. V. McCullough of Liberty stake, District No. 9, won, "The Master Orator" being the title of his oration; in the advanced senior orations Beulah World of Salt Lake stake, District No. 9, won, the title of her oration being "The Bible." Judges: Dr. F. S. Harris, State Agricultural College, Logan; Miss Alice Reynolds, Brigham Young University, Provo; John Henry Evans, Latter-day Saints University, Salt Lake City.

The following entered in the re-told stories:

Lillian Marcus, "The Land of the Blue Flower," Cassia stake, District No. 5.

Mamie Corbett, "The Story of David," Bannock stake, District No. 6.

Annie Timmons, "The Land of the Blue Flower," Benson stake, District No. 7.

Leah Pardoe, "The Happy Prince," Weber stake, District No. 8.

Belle Smith, "The Lost Chord," Pioneer stake, District No. 9.

Lucile Harvey, "The Diamond Necklace," Alpine stake, District No. 10.

Annie Woodbury, "Enoch Arden," St. George stake, District No. 12.

Vera R. Jennings, "Tom Redford's Luck," Snowflake stake, District No. 15.

Grace Brandley, "The Great Wall City," Taylor stake, District No. 1.

Lawrence Ripplinger, "Tramp Story," Blackfoot stake, District No. 4.

Miss Larsen, "Where Love is God is Also" North Sanpete stake, District No. 11.

Josie Foutz, "Land of the Blue Flower," Young stake, District No. 13.

Fontella Stone, "Courage," Uintah stake District No. 16.

Out of these were selected for the final try-outs, Miss Belle Smith, and Miss Grace Brandley. Miss Belle Smith of Pioneer stake won out in the final, her story being "The Lost Chord." Judges, Friday: John Henry Evans, Adam Bennion, Angie Hoopl-



MISS BELLE SMITH  
Winner in retold story contest.

brook. Judges, Saturday: Dr. F. S. Harris, Lewis T. Cannon, Mrs. E. J. Milne.

In the Junior Boys' chorus the following entered: Pocatello stake, District No. 4; Cache stake, District No. 7; Malad stake, District No. 8; Pioneer stake, District No. 9; Juab stake, District No. 10; Sevier stake, District No. 11; Parowan stake, District No. 12.

Pioneer and Parowan were chosen for the finals, Parowan stake winning, Saturday evening.



PAROWAN JUNIOR BOYS' WINNING CHORUS.

The names of the members of the winning chorus are: Alfred Morris, Clifford Benson, Carlyle Hoyle, Merton Richards, Dewey Bentley, Rex Ward, Albert Marsden, Orton Rasmussen; Lawrence J. Adams, conductor.

In the Junior Girls' chorus the following entered: Bingham stake, District No. 4; Cassia stake, District No. 5; Bear Lake stake, District No. 6; Oneida stake, District No. 7; Ogden stake, District No. 8; Granite stake, District No. 9; Juab stake, District No. 10; Sevier stake, District No. 11; Parowan stake, District No. 12.

Oneida, Sevier and Ogden stakes were selected for the finals, resulting in Oneida stake winning.

In Mixed Double quartets the following entered: Fremont stake, District No. 4; Cassia stake, District No. 5; Bear Lake stake, District



ONEIDA STAKE JUNIOR GIRLS' CHORUS

The names of the members of the winning chorus are: Gwenn Thomas, Ruby Peterburg, Lola Nelson, Edith Hobbs, Clara Gosland, Lillie Thomas, Agnes Neuffer, Barbara Neeley; W. Engan, conductor.



PIONEER STAKE WINNING MIXED DOUBLE QUARTET

The names of the members of the winning mixed double quartet are: John H. Askew, James A. Cottrell, Joseph B. Sartori, William Cook, Martha H. Cottrell, Carrie Christenson, Marilla Wagner, Alice Marchant; William Cook, conductor; Mabel Holdsworth, accompanist.



No. 6; Oneida stake, District No. 7; Box Elder stake, District No. 8; Pioneer stake, District No. 9; Utah stake, District No. 10; South Sanpete stake, District No. 11; Parowan stake, District No. 12. Madame Brodbeck, Prof. Joseph Ballantyne, Prof. David Mann, were judges for Friday's try-outs.

Pioneer and Utah stakes were chosen for the finals, and Pioneer stake won Saturday night.

The judges for Saturday evening were: Prof. A. H. Peabody, Prof. Joseph J. Daynes, Sr., and Mrs. Emma Ramsey Morris.

The winners in the boys' choruses, girls' choruses and mixed double quartets, and the winners in the literary contests were awarded medals on Sunday morning, at the great Tabernacle, the winners passing before President Joseph F. Smith and receiving his congratulations and handshake. Gold medals were awarded to the senior contestants and silver medals to the juniors.

#### SEPARATE Y. M. M. I. A. OFFICERS' MEETING

On Saturday morning, June 13, the officers of the Y. M. M. I. A. again met in separate officers' meeting at 10 o'clock. The Jordan Stake Boys' chorus, under direction of Wm. M. Cox, sang "The Gushing Rill," and Supt. Ernest P. Horsley of the Box Elder stake offered prayer.

Dr. F. S. Harris discussed "The Value of the Manual to all Craftsmen," outlining the topics treated therein and calling attention to the necessity of having a good, capable class leader. The importance of choosing a vocation was brought out, together with the conditions of success. The value of work should be taught to young people early in life so that they may be prepared to earn their livelihoods. Discussion followed.

Elder Edward H. Anderson spoke on "The Nature and Aim of the Junior Manual." The Manual would treat on "Lessons on Conduct" in the series on the development of character this year. Officers should keep a record of the work done by the boys so that at the close of the year they might obtain the class pins for those who make a proper showing in the class work the coming season. Twenty-one stakes had so far had wards make application for pins which had been given to boys who passed last season. See conditions in the Y. M. M. I. A. Hand Book, p. 23.

The Jordan Stake Boys' chorus sang "The Morning Breaks the Shadows Flee," Wm. M. Cox, conductor.

Elder Heber J. Grant read the annual statistical report which showed:

Synopsis of the statistical report of the Y. M. M. I. A. for the year ending May 30, 1914:

		Increase over 1913.
Number of associations.....	694	24
Number of permanent members enrolled.....	34,404	898
Active members enrolled; Senior.....	16,986	4,392
Active members enrolled, Junior.....	10,741	.....
Number attending schools away from home.....	1,021	*68
Enrolled members on foreign missions.....	934	*97
Average attendance at meetings.....	15,872	1,799
<hr/>		
Total meetings of officers and members.....	27,032	
Special activities, including lectures, debates, etc...	3,567	
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Total.....	30,599	4,290
*Decrease.		
Activities:		
Lectures .....		969
Public concerts .....		257
Debates .....		198
Dramatic entertainments .....		407
Public contests .....		690
Athletic meets participated in.....		811
Scout contests and demonstrations.....		235
<hr/>		
Total.....		3,567
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Scout patrols .....		*277
Visits of stake officers.....		2,939
Active membership committees .....		139
Committees on vocations and industries.....		157

\*An increase of 166.

#### Class Work:

Number of juniors passed first year's course.....	1,766
Number who have read one or more books of the reading course	1,736

This report does not include the missions.

Roll was called showing representatives from sixty-three stakes.

Murray Roberts of Provo, sang "The Lost Chord."

Elder B. H. Roberts spoke on "Progress in Vocational Work," giving a history of the work to date, and outlining the city industrial and the half-acre contests which have been undertaken by this committee. Forty stakes have taken up the work wholly or in part and the other twenty-five were urged to get in line. He urged the ward vocational councilors to labor with the parents of boys, as well as with the boys personally, and get all interested in this very important issue of choosing a vocation in life. The officers were urged to read and study carefully the literature already sent out, as well as the articles which have been printed in the ERA. The senior manual, this season, 1914-15, which treats on this topic, will be very helpful to those appointed to direct the vocational work. *Choosing a Vocation*, by Parsons, was recommended as helpful to the stake supervisors, and ward councilors.

Discussion followed in relation to the industrial contests now being carried on, after which the Jordan Stake Boys' chorus sang "Utah, We Love Thee," and the benediction was pronounced by Bishop Cox of Bunkerville, Nevada.

#### JOINT OFFICERS' MEETING

Sunday morning, at 10 o'clock, the officers of both associations met in joint session, President Joseph F. Smith presided. There were approximately 4,000 people in attendance.

The Pioneer stake combined choirs under direction of Tracy Y. Cannon, sang "Chorale," and prayer was offered by Elder Rudger Clawson, after which the Pioneer stake choirs sang "Lovely Appear," by Gounod.

Dr. George H. Brimhall spoke on "The Development of Leaders and Leadership," and in a foreful argument impressed the workers with the necessity of being prepared intellectually, spiritually, and morally, to act as leaders of the M. I. A. work. See full report in this number of the ERA.

Tracy Y. Cannon rendered an organ solo on the great organ.

Ruth May Fox, of the General Board of the Y. L. M. I. A., and Dr. John A. Widtsoe, of the Y. M. M. I. A., spoke briefly on the "Mission of Mutual Improvement."

Elder Nicholas G. Morgan enthusiastically advocated a weekly half-holiday throughout the Church for games and play of the members, in order that the Sabbath might more perfectly be observed. His subject was

"WE STAND FOR A SACRED SABBATH AND A WEEKLY HALF-HOLIDAY."

A thrilling feature of the session was the singing of "O Ye Mountains High," by Emma Lucy Gates, upon request of President Joseph F. Smith.

The Pioneer stake combined choirs sang "Unfold Ye Portals," and the benediction was pronounced by Sister Mac T. Nystrom.

#### GENERAL JOINT SESSION

The first general session of the conference convened at 2 o'clock p. m., in the Tabernacle. Owing to sickness in his family, President Smith was unable to be present and Elder Heber J. Grant presided at the meeting.

The Tabernacle choir, Evan Stephens, conductor, sang "The Palms," and Elder Rulon S. Wells offered prayer, after which the choir sang "O My Father."

Elder James E. Talmage delivered the principal address of the afternoon, which is printed in full in this number, his subject being "Prove thy Faith by thy Works."

Miss Eleanor R. Jeremy, of the Primary Association, gave a

short talk on "The Purpose and Aim of the Primary," outlining its growth, development and future plans.

The Tabernacle choir sang, "When the Son of Man Shall Come in His Glory."

Elder Junius F. Wells then read the following sentiment in honor of Flag day. The sentiment was unanimously adopted by the great congregation which filled the main floor, and most of the galleries:

"This is Flag day. It is well that we break out the folds of the glorious emblem of our liberty today, that it may wave a greeting of inspiration and freedom to all the people. Let it be remembered also today that the flag is raised on foreign soil awaiting the salute of those who have offended it. That wisdom shall guide and moderation govern in the settlement of the present difficulty and that peace and good order shall be established in our sister republic as the result of sending Old Glory down to Mexico, is the hope and desire of all true Americans, especially the people of Utah, who have many kindred there."

Benediction was pronounced by Sister Louie B. Felt, president of the Primary Association.

#### JOINT EVENING MEETING

Sunday evening, at 7:30, in the Tabernacle, the last session of the conference was held. It was well attended.



UTAH STAKE M. I. A. MALE CHORUS

C. R. Johnson, conductor, Earl J. Glade, manager, who Sang at M. I. A. Conference.



The Utah Stake M. I. A. Male chorus, under direction of Charles R. Johnson, sang "Lead Kindly Light," and prayer was offered by President Charles W. Penrose. The Utah Stake M. I. A. chorus sang "Last Night" and "Good Bye."

Elder B. S. Hinckley spoke on "Ethics in Scout Work."

Preceding his address, a number of scouts, under the direction of Dr. John H. Taylor, M. I. A. Scout Commissioner, recited the scout law and promise.

Elder Hinckley stated that the aim of scout work is to make the boy a worthy man, to give the boy a harmonious, well-balanced development. The scout movement supplements all other departments of the M. I. A. It does not pretend to supplant them. It does not aim to parallel the work of any other department of the organization. It seeks only to help the Y. M. M. I. A. and all other organizations in the Church, in the development of the boy.

The combined contesting choruses of the Junior boys, under the direction of the composer, Evan Stephens, then sang, "The Morning Breaks the Shadows Flee."

President Martha H. Tingey of the Y. L. M. I. A. spoke on the subject, "Safeguarding the Youth." The officers and workers in the M. I. A. have been appointed shepherds over the youth of Zion. We call them chaperones. These chaperones should guard the young against evil and temptation; assist the young in their play and merrymaking, and remain near to warn them when they approach too near the precipices found along the pathway of life.

The combined contesting choruses of the Junior girls, under the direction of the composer, Joseph J. Daynes, then sang, "My Soul is Full of Peace and Love."

Miss Ann Nebeker, of the Primary Association, spoke on "The Value of Play." She gave a discussion on the psychology of play instinct and activity, its value in life and the ways through which it can be directed to good results. Play is the child's work and is the most serious activity of child life. Half an hour's intellectual play is worth two hours' study in the dead languages to any child. There is a physical value in play. Play makes the muscles strong. Flabby muscles and flabby morals are closely related. Thirty minutes' play will do more to quell the mischievous boy than all the punishments that can be given him. Play is among the most valuable things in the development of character.

President Joseph F. Smith, who was scheduled to deliver an address in this session, was unable to be present, owing to sickness in his family.

In a concluding statement President Heber J. Grant declared the convention had been the most largely attended, and one of the best conventions ever held by the associations. He complimented the workers, thanked them for their help, congratulated the con-

testants in the different lines, and praised the work of the Associations.

The Utah Stake M. I. A. Male chorus sang, "The Calvary Cross."

Elder Junius F. Wells again presented the

#### FLAG DAY SENTIMENT

to the conference after which the congregation and chorus arose and sang "The Star Spangled Banner." President Emmeline B. Wells, of the Relief Society, pronounced the benediction, and the conference adjourned for one year.

Special features of the conference were the M. I. A. Athletic and Scout demonstrations given in the Deseret Gymnasium Saturday afternoon; and the M. I. A. social tendered to the visiting officers by General Boards on Friday evening. The social given Friday evening was well attended, the evening being devoted to dancing, exhibition of new dances, and musical selections. Light refreshments were served.

A complimentary noon luncheon was given to the stake superintendents by the General Board Y. M. M. I. A., on Saturday. There were 63 stake superintendents present, or represented. Presidents Joseph F. Smith and Chas. W. Penrose, other members of the Board, and several superintendents, spoke.



THE NEW LATTER-DAY SAINTS' CHURCH, NEARLY COMPLETED, AT GAFFNEY, S. C., AND CONFERENCE VISITORS

# Development of Leaders and Leadership\*

BY DR. GEORGE H. BRIMHALL, OF THE GENERAL BOARD, Y. M. M. I. A.

Having done what I can, I still need your help and the help of my Father.

A leader is one who can lead. Such is the born leader. He is one who will lead when opportunity offers. He is one who does lead. He is a specialist in getting others to do what he desires done. He is one who acts his own part so admirably that he has no need to act the part of others. His part is to have others act their part. He is an individual of aptitude, industry and integrity. He is the holder of at least two talents, possibility and push, and he keeps them both out at interest, and is ready for an accounting at any moment. He is an optimist. He believes in his cause, in his fellows, and in himself. He is a good help-hunter, and a good help-helper. He is a discoverer of aptitude in his fellows, and a skilful distributor of responsibility. The M. I. A. leader is one who believes that Mutual Improvement Association work is not transitory, that it has come to stay, and to grow. He is one who will use mutual improvement machinery. He is one who will be constantly initiative, judiciously innovative, and *loyally* persistent, in holding to the essence and carrying out, without fear or favor, mutual improvement policies.

Leadership consists in keeping everybody at his best nature and at his best work. Few persons ever invest one hundred per cent of themselves without some external stimulant. Leadership consists in knowing when enough has been done, and what to do next. It includes the courage to correct as well as the wisdom to direct. It has the ability to demand without driving, to inspire without unduly exciting, to command without causing relaxation, and to condemn wrong without crushing the wrong-doer. Leadership expects difficulties, and determines to overcome them. It anticipates obstacles, and plans to remove, plow around, or ride over them. Leadership uses temporary defeat as a guard against permanent failure. Leadership is a combination of loyalty to superiors, and an expressive appreciation of the efforts of subordinates.

## PREPARATION FOR LEADERSHIP

From the community side, select the right man, or person,

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\*Delivered before the joint officers' meeting, Y. M. and Y. L. M. I. A., Sunday morning, June 14, 1914, at the Salt Lake Tabernacle.

who will be the most nearly the right man available. This selection should be the result of a joint official search made by investigation, supplemented by inspiration. Having found the best, make use of him as a prominent character in the councils that choose his help. With your support, hold him responsible for results. And by support is meant, looking after him with a helpful consideration,—feeling after him. The Lord never called a willing man to a work and then left him severely alone.

#### INTELLECTUAL PREPARATION

The leader must be luminous; he must see ahead. It is expected that he will see farther and better than any or all of those whose activities he is expected to direct. The very suspicion that a leader is behind the times is to be dreaded. A great general once said, "If I am to direct this army, I must know the way better than any soldier."

Preparation for leaders ip must be progressive. The leader must be a student as well as an executive. He must study books as well as men,—intellectual preparation, demonstrating by a kind of knowledge wider and deeper than the demands of routine work. There must be a reserve with which to meet the unexpected. Intellectual preparation for mutual improvement leadership demands a specialist in each special line of leadership. Each leader may know but little of everything, but he must know everything of something, and that particular something is that in which he is called to lead.

The wise leader must be a specialist on the manual, his knowledge of it must be more than the combined knowledge of the class. And so with other departments. Preparation for intellectual leadership demands obedience to the command: "Seek ye out of the best books words of wisdom."

The best books on M. I. A. activities are the Hand-book, the Manual, and the ERA. If the leader lead by the light of these books, he will give evidence of progressive, intellectual leadership. Another source of intellectual preparation for leadership is the council meeting. Exchange of ideas always increases intellectual illumination. Preparation for leadership demands that the labor shall be decisive; and decision, to be respected, must be based upon information.

#### SPIRITUAL PREPARATION

The exercise of faith strengthens the spiritual man, and it does more. It brings about a re-enforcement of the soul from without. An inspired man is all of himself plus the inspiration of God. The scripture which says, "Seek ye learning by study and also by faith," is an invitation to draw upon the fountains of



divine intelligence. Spiritual preparation for leadership requires that a man should be possessed of the assurance that "the Lord giveth no commandment to the children of men save he shall prepare a way for them that they may accomplish the thing which he commandeth them." And that preparation, too, must be progressive. The mutual improvement work must be flavored with spirituality. To this end, every activity should give some evidence of the reverential, if not in the workman, then in the atmosphere. Our meetings, our recreation, should be so planned and conducted, that though "Mormonism" be neither heard or seen, it can be distinctly felt.

Keeping up official as well as private correspondence with the Lord is a source of development of spiritual leadership, and our correspondence is wireless. We call it prayer. It is not only a privilege but a duty. To call upon the Lord, in preparation for leadership, doing the very best we can, like one who plants in season with faith, cultivates with care, and leaves to the Lord the increase, is progressive preparation for leadership. Believing as did the boy prophet: "If any man lack wisdom, let him ask of God," is good preparation for leadership. Recognizing, also, one's inability to not do his best alone, as did Joseph in Egypt, when he said to Pharaoh, "It is not in me," and then exerting the faith within, as did Joseph—"God shall give Pharaoh an answer of peace."

#### MORAL PREPARATION

The attitudes expressed in the following make good moral preparation: "I will be what I would have my followers become." "I will be more exacting of myself than I will be of my followers." A great leader in his life adopted this motto, a dangerous one, too: "No man shall be more exacting of me than I am of myself." That was my beloved teacher, Brother Maeser.

But mark you how he succeeded! Only last night, on a train, a president of a stake was speaking to me of the influence of men, and he said: "Do you remember So-and-so?" I said, "Yes." "Well," he said, "do you remember what trouble he caused? After he had quit school, Brother Maeser, in traveling through the country, met him. He came up to him one day, and he said: 'How do you do? what are you doing?' He said, 'I am keeping a saloon, Brother Maeser.' Brother Maeser held his hand in his, and he said: 'Sell it, my boy, sell it; you cannot afford to keep a saloon.' He went home that night, and the words he remembered; but the spirit with which those words were uttered haunted him, and the next day the saloon and all the appurtenances were for sale. He said to his wife: 'That man is not of my faith, but saying to me what he did, with the feeling that I had, I cannot escape taking his counsel.'"

"It shall be my highest aim to be worthy of the approval of those I follow, and the confidence of those who follow me." That is expressive of an inward preparation for leadership.

Finally, "be prepared." We do not know how long the Lord was in preparing Joseph Smith for his great mission of leadership; but we do know that, thousands of years ago, he spoke concerning the preparation of that seer, the seer of this dispensation. We know that he prepared parents to prepare him. We know that the Father came to earth with his Son, to prepare the boy for his leadership. We know that the Son sent an angel to prepare the young man. We know that the angel put Joseph under a three years' course of preparation for the one act of receiving the plates containing the Book of Mormon. So, "be prepared." An hour of prepared leadership is worth more to the world than an age of aspiration for unprepared leadership. It does not take long to prepare a baby mosquito for the business of life, his life; but how long it takes to prepare a baby boy, or a baby girl, for their business in life! The time and effort put forth in the getting-readiness is the measure of the intelligence. Getting-readiness and working-togetherness are the processes for the development of leaders and leadership.

I want to bear a little testimony to you concerning the value of holding valiantly to the doing of our duty. I am conscious of having been a secretary, of having been a ward president, of having worked in the stake board, of having the experience of being a member of the general board, but I am not conscious of ever having aspired to any one of these positions. I am conscious of desiring, and struggling to feel, to keep, and honorably to hold, those positions.

I was struck by an experience that happened in regard to this work. On one occasion, when Elder Joseph F. Smith, Jr., was visiting one of the outlying counties as an aide in the Mutual Improvement work, he spoke. There was a young woman, a girl in her teens, in the audience, who heard him, and her great wish was to have her brothers hear him. And that night she dreamed that there was another meeting, and Elder Smith sat on the stand, and her brother sat in the audience. Each man had his chair, and her brother's chair began to hitch and move, and as she noticed, her brother kept his eye on the leaders, and the chair moved and moved and moved, and it moved up until she saw her brother sitting with the group on the stand. She died in the bloom of her womanhood. She told that dream to her mother. Her mother kept it in her heart, until after this brother of hers had been called to an activity in the general board, and then the mother told the brother of the dream of his dead sister.

I believe with all my soul that with preparation and application, and without aspiration for office, that our office and our

calling will carry us, if we are true to it, just as far as we ought to go.

This is my testimony, in the name of Jesus. Amen.

## "The Title of Liberty"—The Flag of the People of Nephi

'Twas when the Nephites, careless grown, through pride and worldly gain,  
Forgot their prophets' warning voice of scourges and of pain,  
Dissensions came and bitter strife; aspiring men arose  
Who sought to wrest their freedom and betray them to their foes.

The bulwarks of their liberty seemed 'bout to be destroyed,  
The church deprived of freedom and the law made null aid void;  
And men of saintly righteousness poured forth a loud lament,—  
They feared a reign of anarchy and vengeful red men sent.

Then straightway great Moroni came, the chieftain in command,  
Girt in his glittering armor with a flag-pole in his hand.  
He rent his coat of colors there, and in Jehovah's name,  
Inscribed this motto on it clear, and loudly did proclaim:

"In Memory of our Freedom dear, our God, our Peace, our Lives,  
The Church and our Religion true, our Children and our Wives.

"The Title of our Liberty I wave before you all;  
Read, read the motto there I wrote, and shun the dangers' thrall;  
Come, cov'nant with your God that you forever will abide  
For truth and right and liberty, and stand on Freedom's side."

And as the mighty chieftain went, and bore his flag on high,  
The people each their garments rent, and ran and circled nigh.  
And at his feet their garments cast, as token then to show  
That if they hence forsook their God that He should rend them so.

Moroni then addressed them thus: "Your father Joseph's coat  
Of many colors was preserved, in part, and let me note  
What Jacob said, prophetic'ly: 'As part is undecayed  
Of Joseph's coat his brethren rent, so is God's promise made  
That part of Joseph's seed shall last, a power on earth to be  
So long as men hereon shall dwell—God's witness unto me.'

And so the Nephite prophets say: 'This promised land shall be  
Preserved for freedom and for truth, a land of liberty.'"

\* \* \* \* \*

Then forth Moroni bore on high that banner through the land,  
The Title of their Liberty, for truth and right to stand.  
And myriads to his standard came; and God his efforts crowned—  
His battles were to victorv, forevermore renowned.

So let us, when we think of him, his Title borne on high,  
Make sure we keep such cov'nant true, For Liberty or Die.

SALT LAKE CITY.

F. E. BARKER.

# Hebrew Idioms and Analogies in the Book of Mormon

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BY THOMAS W. BROOKBANK, ASSOCIATE EDITOR OF THE "MILLENNIAL STAR."

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## VI

### 15. *Omissions of Conclusions and Abrupt Transitions.*

In the interpretation of the Biblical Scriptures the abruptness of transition in historical narratives, and especially in prophecy, creates difficulty. Different and often distant events are joined in what seems to be the same paragraph. Frequently a difficulty arises from the fact that the conclusion of an argument is omitted, or a premise is suppressed, or an objection is answered, without our being told what the objection is. The epistle to the Romans furnishes examples of all these difficulties. Rom. 3:22, 24; 8:17, 18; 9:6, Chapters 3 and 4.—Dr. Angus. *Bible Hand Book*, paragraph 291.

There is no present necessity for quoting all these statements of the learned author; but they are serviceable as attesting the lack in the Hebrew, in some respects, and at times, of that orderly arrangement, proper connection and completeness which are features of good English composition.

It is a cause for great rejoicing, on the part of every believer in the Book of Mormon as the inspired word of God, that none of its peculiarities dim the general clearness of its statements, even though Hebraisms, or Hebrew practices in uniting, are observable on almost every page,—a clearness that is due, first of all, to causes heretofore mentioned, and further to the fact that it was originally engraved on metal, and in strange hieroglyphics that were known to but few, and then preserved in a manner which made additions to or alterations in the text, or its confusion in any way or manner, approach closely to the impossible.

Resuming after this digression the subject of omissions, the reader is requested to accept in lieu of quotations and illustrations the statement of Dr. Angus in relation to their occurrence in the Bible, and we shall proceed to show by examples from the Book of Mormon that it is chargeable with delinquencies which are identical with, or similar to, some of those spoken of by him. One noteworthy example now follows:



"For behold he judgeth, and his judgment is just; and the infant perisheth not that dieth in his infancy; but men drink damnation to their own souls, except they humble themselves and become as little children, and believe that salvation was, and is, and is to come, in and through the atoning blood of Christ, the Lord Omnipotent; for the natural man is an enemy to God, and has been from the fall of Adam, and will be, for ever and ever; but if he yields to the enticings of the Holy Spirit, and putteth off the natural man, and becometh a saint, through the atonement of Christ the Lord, and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father," *he shall be saved as surely as infants are who die in their infancy.*

This quotation is made from Mos. 3:18, 19; but the conclusion in italics is lacking; yet it is evident that it or one of like substance is required. It is easily arrived at from the context—a labor left to the reader to perform, thus corresponding exactly with that which ancient Hebrew authors so often imposed on their readers. Again:

"And ye all are witnesses this day, that Zeniff, who was made king over this people, he being over zealous to inherit the land of his fathers, therefore being deceived by the cunning and craftiness of king Laman, who having entered into a treaty with king Zeniff, and having yielded up into his hands the possessions of a part of the land, or even the city of Lehi-Nephi, and the city of Shilom, and the land round about," *was successful by these means in accomplishing his design concerning us.*—Mos. 7:21.

The words italicised are supplied. If the quoted passage is not rounded out in some such manner the word "who" before "having entered," stands as the subject of a sentence having no predicate, but such an anomaly cannot exist; a predicate must be expressed or implied in every sentence, and the one here implied by the context has been suggested.

Another; "And it came to pass that when the Lamanites found that their daughters had been missing, they were angry with the people of Limhi; for they thought it was the people of Limhi," *who had abducted and perhaps murdered them.*

Yet another; "And it came to pass that after they had bound me, insomuch that I could not move, the compass which had been prepared of the Lord, did cease to work. Wherefore, they knew not whither they should steer the ship," *and the anger of the Lord was poured out upon us,* "insomuch that there arose a great storm, yea, a great and terrible tempest."—I Nep. 18:12, 13.

From verse 10 of this same chapter we learn that Nephi was anticipating just such a storm as that spoken of in verse 13. The italicised words, therefore supply, as suggested by the context,

an apparent omission, and the use of "insomuch" is made proper. As the text stands, however, there is a break in the narrative which is readily accounted for as occurring under the hand of a Jewish writer.

In the first of the foregoing examples, under this number, we observe an omission which is conspicuous as an illustration of an unexpressed conclusion, while the third, with the last, show abrupt transitions or breaks in historical narratives scarcely less noticeable in their place and character.

In the second there is also a break not quite so patent as reading often goes; but yet a good illustration of a failure to round out a period as Anglo-Saxons think should be done. The omissions of all kinds now reviewed are clearly Hebraic in character; and are not of less value to support the claim of a Jewish origin for the Book of Mormon than are the numerous Hebraisms found in it.

#### 16. *Concerning the Construct State of Nouns and non-use of Adjectives.*

In stating what is meant by the "construct state of nouns," the terms used by Prof. Greene shall be employed without following him in points which are not essential to our purpose, he says: "When one noun stands in a relation of dependence on another, the first, in Hebrew, is put in what is commonly called the construct state, that is, supported; and their relation to one another corresponds, for the most part, to the occidental genitive, or to that denoted in English by the preposition *of*." And further, "It will be observed that the Hebrew uses nouns to express many of the ideas for which adjectives are employed in other languages, \* \* \* This both arises from and explains the paucity of adjectives in Hebrew, though even where corresponding adjectives exist, the other construction is frequently preferred."—*Heb. Gram.*, par. 254, and 6, a.

Thus we find nouns used for adjectives in the construct relation as follows:

Children of iniquity, for wicked men.—II Sam. 3:34.  
 man of violence, for violent man.—Ps. 18:48.  
 vessels of wood, for wooden vessels.—Lev. 11:32.  
 sons of strength, for strong men.—II Chron. 25:10.  
 heat of anger, for great anger.—II Chron. 25:10.  
 vessels of desire, for goodly vessels.—II Chron. 36:10.  
 possession of perpetuity, for perpetual possessions.—Gen. 17:8.

#### BOOK OF MORMON EXAMPLES

fire of anger, for burning anger.—II Nep. 26:6.  
 furnace of fire, for fiery furnace.—Mos. 12:10; Nep. 1:32.

land of promise, for promised land.—I Nep. 17:33 and often.  
lands of promise, for promised lands.—II Nep. 9:2; 24:2.  
words of truth and righteousness, for true and righteous words.—

Al. 38:9.

words of plainness, for plain words.—Jac. 4:14.  
words of soberness, for serious words.—Jac. 6:5.  
work of darkness, for evil work.—II Nep. 30:17; Hela. 6:29.  
works of darkness, for evil works.—II Nep. 25:2; Hela. 6:30.  
work of wood, for wooden work.—Mos. 11:8.  
work of miracles, for miraculous works.—Morm. 1:13.  
workers of iniquity, for wicked men.—Alma. 5:32, 37.  
man of great stature, for large man.—Eth. 14:10.  
mark of red, for red mark.—Al. 3:13.  
doings of abominations, for abominable doings.—II Nep. 25:2.  
plans of wickedness, for wicked plans.—Hela. 6:30; Eth. 13:15.  
work of wickedness, for wicked work.—Hela. 11:2.

This list might easily be lengthened from other examples found in the Book of Mormon; but those now given are sufficient, and they alone make evident the fact that that book resorts to the use of nouns for adjectives with commendable Jewish frequency. Further, we have already found that, according to competent authority, there is a paucity of adjectives in the Hebrew, and, consequently, it contrasts in this respect greatly when compared with the English, which is richly supplied with qualifying terms of this character. It is not then a matter of little importance that we find the Book of Mormon uses adjectives with a sparing hand. Any one wishing to verify the last statement can readily have his desire gratified by reading a few random pages in that work. But as some who read these lines may not have the book at hand, it will be stated that in the first five chapters of I Nephi,—covering about eleven pages,—there are only some sixty or seventy different adjectives in all, not counting a few numerals, words sometimes used as pronouns, and the demonstratives “this” and “that” or “these” and “those.” In these same five chapters there are, however, over eight hundred nouns altogether, a fact which shows that though numerous opportunities offered for using adjectives, the writers of that book found little use for them comparatively, thus harmonizing with Jewish practices; and those that were employed are of the most simple kind,—in that respect contrasting almost to the extreme with the grandiose character and multiplicity of adjectives so often found in English composition, or spread-eagle oratory. These writers, further, as already shown, reduced the use of adjectives to the minimum by substituting nouns for them, evidently preferring this construction, even in cases where it is plain that the vocabulary of the writers was sufficiently copious to enable them to employ the other form, if they had so desired.

(TO BE CONTINUED.)

## The Pioneers—A Historic Review

"He that of greatest works is finisher,  
Oft does them by the weakest minister."

"All's Well that Ends Well," Act II, Scene I.

Labored in Missouri, grief-stricken at Nauvoo,  
Turned their faces west to begin again anew.  
Left their pretty city, to take across the plain  
Wives and little children, in winter cold and rain.  
Near the Bluffs they rested, to gain needed strength  
For wilderness journey, a thousand miles in length.  
A soldier came for men to meet their country's foe,  
Five hundred of their bravest answered, "We will go."

Intrepid volunteers, no boast made of their act,  
March on with Kearney's men, their duty did, in fact.  
Those rugged pioneers, ne'er tire nor falter; then  
Through Platte and plain advanced they, led by stalwart men.  
A trapper said, 'twas hopeless land they could not till;  
But even arid desert must yield to human will.

They entered the great valley, now their only home,  
Turned mountain water on the rich, but dry, baked loam.  
Hung their starry ensign on highest peak they saw,  
Holding next to heaven their country's flag and law.  
Their leader, with his staff striking that dry, gray sod,  
Said: "Even here we raise a temple to our God."

By thought, work and labor, each tried in his own way  
To clear earth's dim sadness, to make a better day.  
No help from government, no military force,  
Each and all believed it now a matter of course.  
Day's work, and a day's work, to work, to do, to try.  
Small voices whisper: "You have orders from on high."  
Some in high places disapproved their earnest zeal.  
Still voices commanded, "Advance your children's weal."

They plowed the earth, and planted, and builded the towns,  
For they heard not their critics, nor saw they their frowns,  
They beckoned to the poor, the needy and the stray,  
Taught them faith was mighty, and pointing them the way,  
Gave hope and courage for their children yet to come.  
Taught them arts and crafts, while the strangers made a home,  
Built the school man's mansion, and begged the master's lore,  
And asked great truths of science proven long before.

Gave the red man of their food, and let the world know  
Feeding, not fighting, makes good friends of savage foe.  
They built a home for Drama, let the actors play  
Even Shakespeare's magic to charm their working day.  
They sang great songs in chorus, built an organ grand,  
From sea to sea their choir sings joy-songs through the land.

Their young men, two by two, in thousands every year,  
Tell their gospel story, through each broad hemisphere;  
The world's people wonder, "Can good in that place be?"  
The young men each answer, "We pray you come and see."



# Commercialized Vice and the Remedy

BY GEORGE A. STARTUP

When Clifford G. Roe, the eminent Chicago attorney, in his late speech in the Assembly Hall, said that if Illinois had a law like the Utah Injunction and Abatement law that they would clean up their vice joints in 48 hours,—he aroused the interest of many Utahns who have not become familiar with the theory and provisions of this measure; and, as sponsor for the bill, I herewith respond to many requests for a discussion of it.

Since the dawn of history the human race has grappled, in a more or less desultory way, with the problems presented by the weaknesses of mankind manifesting themselves in the various vices. The evils attendant on the use of intoxicating beverages, gambling, prostitution, etc., have presented problems to some minds unsolvable. The main difficulties, I believe, encountered in efforts to minimize these evils have been due mostly to the false doctrine that they are "necessary evils." And on this false premise has arisen a creature of commercialism which has sunk its fangs deep into the social and political affairs of nearly all races. And the physical disasters wrought are incalculable.

If the public admits that there are "necessary evils" it must not deny the logic that such necessities will be catered to. But the advocates of the idea of "necessary evils," because of what they call inherent weaknesses of mankind, forget that they never permit this logic (?) to apply to affairs affecting *property*. That is to say, so long as human weakness works moral injury only, they excuse it on the ground of "necessary evils," but so soon as other human frailties and evil tendencies, such as stealing, for instance, manifest themselves, then these same defenders of "necessary evils" are clamorous to have the other rule apply,—that humans are to be restrained in expressing their weak and wicked tendencies, and made to sense the wrong that they do society.

In consequence of this failure to conserve moral welfare while giving *property* the full concern, our common and statute laws have been made and used more to care for man's possessions than for man himself. Thus the process of Injunction has served the interests of property as long as jurisprudence has been known. But it remained for a man in Iowa, of humble station, who has devoted his life to help better the conditions of humankind, to invent a measure that really gives to society the same safeguards for its moral welfare that property has enjoyed so long. I re-

fer to Hon. John B. Hammond, of Des Moines. Many years ago he worked out an Injunction and Abatement Law that made it possible to clean up the "blind pigs" and fake drug stores in "dry" towns and counties of Iowa; and then when the people of Iowa became exasperated at the terrible consequences of the bawdy houses that disgraced the many river towns in that and neighboring states, they turned instinctively to the injunctive method to clean up those cesspools of vice. And this brought into existence the now famous Red Light and Injunction Law.

In drawing up the Utah Injunction and Abatement Law we used these Iowa measures as a basis, but made the one measure cover all public nuisances growing out of the liquor and prostitution evils. (See Chap. 99, Laws of Utah 1913.) Six states passed this measure in various forms, and Congress has just recently passed it for the District of Columbia. It is under this measure that Gov. West of Oregon cleaned up several sore spots in his state, coupled with the officers removal law, the companion measure. On account of the rush of legislation in the last Utah legislature, we could not get the attention of the committees on the officers removal law; but it is equally important,—in fact is the right hand of the Injunction measure. I desire to mention here that there were only four votes cast against this Injunction Law in our legislature, showing the high moral standard of our legislature. In Tennessee, last summer, Gov. Ben Hooper had to call the legislature into special session three times before he succeeded in getting this bill passed, and the fight was so tremendous that armed militiamen were kept on guard at the legislative halls.

Briefly summarized, the Utah Injunction Law defines all illicit traffics in liquors as common nuisances; also defines as common nuisances any structure or place used for purposes of lewdness, etc., also the ground upon which said buildings stand is declared a nuisance together with all movable property connected therewith. Whenever any nuisance as defined is found to exist, the attorney or any citizen may maintain an action in equity in the name of the state to perpetually enjoin and abate such nuisance. In case of including the owner or agent of the real estate, if he is not in the actual possession of the place, a reasonable notice in writing must be given, before an action against him can hold good. Of course, proceeding against the keepers of the vice joint only requires no notice. When an injunction is granted it shall be binding on the defendants in the whole judicial district, and any violations of the order of abatement shall be contempt of court with heavy penalties, not *less* than two hundred dollars.

Such actions must be tried at the first term of court; and evidence of the *general reputation* of the place shall be admissible to prove the existence of such nuisance. If the existence of the nuisance is proven, part of the abatement proceedings con-

sists in selling all movable property used in maintaining such nuisance, and the building closed for one year unless a bond to the full value of the property is put up. If any one breaks into or enters the building while closed by order of the court it is contempt.

It will be observed that any citizen has authority to start proceedings and prosecute to action. This does not relieve the officers of responsibility, for their duty is specifically mentioned, but in case they do not act, citizens of the county, singly or organized, can proceed. It is therefore plain that communities that want to clean up their places of vice can now readily do so. It is the only law that has been found easy of execution; mainly because it evades the unsatisfactory jury system, which for this class of cases is wholly unsuited, especially in large cities. The proceedings being cases in equity, the appeal is made to the District Judge only, and experience is showing that they handle vice cases to better advantage to the public than any other system. Great latitude in presenting evidence is permitted in these kind of cases. It is not necessary to prove specific acts to constitute the nuisance, but simply the general reputation of the place, together with the usual circumstantial evidence easily obtainable.

It is important to remember that the Injunction Law does not replace the criminal procedure. Both equity and criminal procedure may go on at the same time, or at different times, proving both cases by the same evidence. The search and seizure law of the 1911 statutes should always be invoked against liquor nuisances to start the proceedings, and thus find valuable evidence to add to the other evidence gathered to be used in the equity trial. The search and seizure may be instituted by any officer of city, town or county, on "information and belief," and any justice of the peace of city, precinct or a district judge can issue the search warrant.

Those favoring reform legislation realize as fully as do the scoffers that the enactment of laws can not directly change human nature. But this fact is no excuse to continue to permit that all too large minority of perverts to exploit their perversions. It is one thing to admit that a certain amount of sin and weakness must be endured until corrective measures and education reform the individual members of society from within; but it is quite another thing to contend that the weaklings or vicious should be permitted to make merchandise of their own or other immorality. Those practices and substances that have been proven by the experience of the race to be injurious to the general welfare are held by the courts of all lands to have no inherent rights, so it devolves upon the citizenship of all communities to suppress them.

Several District Judges in Utah have already ruled that the payment of membership fees to a club whose principal purpose is

dispensing or keeping liquors for serving to members constitutes an illegal sale under the law; hence, if the communities who are having trouble with liquor clubs, etc., will arouse themselves, organize law and order leagues, co-operate with the officers where possible, all blind pigs, dives, honky-tonks, clubs, etc., can be banished under the Injunction and Abatement law and the search and seizure statute, just as fast as the officers and people will bring the cases to the attention of the district courts. The holding of the Injunction over the head of a "blind-pigger" to apply anywhere in the judicial district is the most wholesome means to making a better citizen out of him, or driving him out of the district.

The writer will be pleased to send a brief as to the constitutionality of the Injunction Law to any attorney. It has been passed upon favorably four times by the Supreme Court of the U. S. A pamphlet containing the law and legal blanks can be had by anyone sending 10c in stamps to the Deseret News Book Store, Salt Lake City, Utah.

### **The Vision—The Dream**

O, Seeker, whose hesitant feet,  
 On life's way of triumph climb slowly,  
 God knew the long road before thee—  
 For many patrician and lowly  
 Have trod it, beneath his compassionate eyes.  
 He foreknew the place  
 Where, on uplifted face  
 Expectant, the beam  
 That illumined should fail,  
 And the vision supernal, transcendent,  
 The dream should prevail.  
 The dream he had given,  
 That consciousness never quite hides:  
 That in the soul's inner chamber forever abides.  
 Abides and keeps holy—  
 O, ye who climb slowly—  
 God's purpose of life.  
 Thy dream is thy star of the morning  
 The vision inherent in man,  
 (Like unseen yet quickening leaven)  
 Perfecteth his wondrous plan;  
 And its glory though hidden from earth  
 Slowly fulfils the great promise  
 Of the pre-existent birth.  
 Then while from within comes the vision,  
 Press on, for ye shall not fail—  
 Though vast and dark forces assail—  
 Thy soul shall follow its gleam,  
 That beckons to heights supreme,  
 For this was given the Vision;  
 For this was given the Dream.

MAUD BAGGARLEY



## **Editors' Table**

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### **Science and Evolution**

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Attention is called to a series of special articles that will appear in the ERA on subjects relating to science and evolution, by Dr. Robert C. Webb, the first of which, under the title, "Science Falsely so Called," is printed in this number. Students and others interested in up-to-date thought on these vital subjects will find much pleasure and profit in the brilliant arguments of Dr. Webb, who has already been favorably introduced to our readers in a number of papers which have heretofore appeared in the ERA, on "Joseph Smith, Jr., as a Translator," "Truth-Seeking," "The Galileo of Sociology," etc.

### **Parables**

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A parable is understood to be a comparison or a similitude. It is defined in the dictionary specifically as a "short, fictitious narrative of a possible event in life or nature, from which a moral is drawn." Dr. Talmage is favoring our readers with a series of parables based not on fiction, but on true experience, for he believes that actual occurrences may as justly serve for the basis of parables as fiction. Both the narrative and the moral in these parables grip the reader with their aptness. The fifth of the series appears in this number.

### **"Treasures in Heaven"**

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Is the title of a new volume, just printed, continuing the old Faith-promoting series which many of our middle-aged readers will remember as having been originated and published some thirty or thirty-five years ago, by Elder George C. Lambert. This new volume contains, among others, the wonderful story of Niels, "A Modern Stoic." Work actuated by faith, under very adverse circumstances, is the keynote of the story which will be read with delight by all who have had to undergo toil and hardship in life, as well as by the young people who have life before them, and who from this true and remarkable story will receive faith and encouragement to make the best of their surroundings. Other volumes are to follow as the demand may warrant. They are designed to promote faith and to incite good works in those who read them. He announces as among his prospective titles:

"Choice Memories," "Eternal Riches," "Gems of Reminiscence," "Nuggets of Truth," "Restored Gifts," "Called of God," "Heroes of Humble Life," "Why Try?" "Essence of Experience," "Cherished Recollections," "Triple Extract," "Lest We Forget," "Brother's Keeper," "Inspired Counsel," "Heavenly Help," "Blessings Recalled." In the present volume, aside from the story referred to, are four others—"A Woman with a Purpose," "An Exception," "My Mother," and "Examples of Righteous Zeal." The volume consists of about 100 pages of type and style similar to the old edition issued some thirty-five years ago; price 25c. Author's address, 141 West, 1st South, Salt Lake City.

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## Character

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Since the development of character will be considered in the Junior Y. M. M. I. A. classes during the next season, the following sermonet written by Robert J. Burdette, is worthy the careful consideration of class leaders. We have the permission of the publishers of the *National Magazine*, Boston, to reproduce it in the ERA:

Someone has said, "Character is what a man is in the dark." What he is without an audience. His reputation may be grandstand play; a safe, senseless slide to second with the ball a quarter of a mile away—a cloud of dust and thunders of cheers from people who don't know the game. His character may be the sacrifice hit that brings him hisses from the same class of people—and advances the team.

What you wish you were, that's your ideal. What people think you are, that's your reputation. What you know you are, that's your character. To paraphrase Abraham Lincoln, you may fool some other people all of the time, but you can't fool yourself one little bit of the time.

Reputation is a variable estimate, depending not upon what people know about you, but upon their guesses, made from what they see of you. "We have lived together for fifty years," said the Left Hand, "and I never saw him do one charitable action." That's reputation. But all that time the generous Right Hand was the almoner of God, working in loving and secret fellowship with Him. That's character.

You will not drink wine, not even for politeness' sake, and at the table of an esteemed friend, and "our Best Society" says you are a fanatical, bigoted prohibitionist. You refuse to encourage a vile story with a smile. Some people say you are a cold-blooded hypocrite. You will not permit yourself to laugh at a funny story, well told, in which all the "laugh" is in its profanity. And folk

say you are self-righteous. And you carry your Bible in your hand when you walk to church. And they say "a canting Pharisee." Yet all the while your character is that of a sober, pure-minded, reverent, God-fearing man—a Christian. Four reputations—all bad, and one character which outweighs and outlasts the four, going into eternity with you.

Character—you won't find the word in your Bible. But there you learn what it is. The Bible isn't a dictionary—it's a Teacher. The primary meaning of the word "character" is an instrument for marking or graving; commonly, a mark engraved upon a plate of stone or metal; a figure cut deeply into a plate of bronze by a chisel of steel. Now do you begin to understand what character is?

Something which your daily life cuts deep and deeper into your soul day by day, and marks you, I pray, for one of God's men or women, even a special one among his millions. "To him that overcometh I will give a white stone, and in the stone (not 'on' it, you will observe) a new name written, which no man knoweth save he that receiveth it." Isn't that glorious? Wondrously glorious? That new name, graven by the finger of God, in exclusive confidence with yourself, deep in the white pebble of your life—that's your character. Not Simon, as men called you. But Peter by the dear Lord's re-christening. What God knows you are, and what you know you are. Do you begin to understand what your character is?

Even the angels may never fully comprehend your true character. John quotes Christ as saying that it is a secret between God and yourself. Maybe God himself doesn't quite know your new name yet. He is learning it from your daily life. Are you setting him a fair copy for that new name? Every day you pray the Heavenly Father to watch over you and keep you from evil in your actions. Do you pray just as earnestly that he will watch just as carefully to see what you are thinking, hear what you are whispering, that he will look down into your deepest soul to note what are your secret inclinations? By these things you are shaping your character. God doesn't make it; you do.

Character is not builded up, like a house that can be torn down if it be found defective. It is being engraved, day by day, deep, deep, deep into your very soul—the immortal part of you. You can't rub it out. Should you try to cut it out, it will leave a hole that will have to be patched, a wound that may heal, but will heal with a scar. Character stands. And you can't write your character in the ragged years of the fag-end of a misspent life.

Christ can forgive the sins of a penitent thief on his death-bed. But he can't give him the character of an honest man. He was a thief all his life. And in death he is just a forgiven thief. A pardoned convict. The record stands. It can't be changed to show that the convict was never in the penitentiary.

Do you begin to see what a serious, earnest, prayerful life-work it is, the graving of your character?

"As a man thinketh, so he is." What do you think about when you are alone? How do you act when there is no audience? What manner of creature are you "in the dark?" What are your thoughts and inclinations when you think God isn't looking? What is your real name?

### Messages from the Missions

Elder E. W. Huntsman, president of the Tonga Tabu Conference, of the Samoan Mission, writes February 20: "We are happy and



proud for the privilege of teaching the principles of the gospel to this benighted but chosen people of God. We are proud to be called 'Mormons', by which name we are known here, as we pass from village to village. The Lord is crowning our humble efforts with success. The work is new on this island, but we have five thriving branches in the conference. We hold regular Sunday schools and Sunday evening meetings, all well attended. A Primary and Relief Society have been es-

tablished in one branch, and in all the branches we have opened excellent English schools, bringing splendid results. Our schools seem to be our main hold at the present time, but we are able with the blessings of the Lord to explain the gospel in many other ways. We pray for the work of the Lord not only in these islands but in all the world, and join in sending our love to friends and loved ones in far-away Zion. Elders, left to right, standing: Charles B. Crabtree, Rexburg; E. W. Huntsman, incoming conference president, Woodville, Idaho; sitting: J. A. Lancaster, conference secretary, Sandy; William F. Winn, ex-president of conference, returned, Smithfield, Utah; George S. Pack, Canada, returned."

Elder Wm. A. Selck, Evadale, South Texas Conference, April 25: "We have had such good success in this part of the mission that I thought perhaps readers of the ERA might like to read of this southern country. Eleven elders labor here and we all enjoy the spirit of our work. We have twenty-seven counties in southeast Texas and from January first to date we have been able to dispose of 127 Books of Mormon, 972 small books and have baptized sixteen so we feel that our labors have been crowned with success. We do nearly all country work in the winter and work in the city during the hot summer. The Lord is with us and we are thankful for his blessings to us."





MISSIONARIES OF THE SOCIETY ISLANDS MISSION

At the April Conference, 1914, standing, left to right: Ervine Pearson, Ferron; M. H. Pond and Lewis Rigby, Lewiston, Utah; Harry S. Gentry, Nevada; Otto Stocks and Ira Hyer, Lewiston;



Montrose Killpack, Emery Co., Utah; Leonard Davis, Blackfoot, Idaho; Lewis E. Westover, Lewiston; George de Lange, Salina; and Ora Hyer, Lewiston, Utah. Sitting: Ole B. Peterson, Sister Peterson and babies, Pres. Franklin J. Fullmer, Salt Lake City, Utah.

Lewiston, Cache Co., representatives in the Society Islands Mission. Sitting, left to right: Lewis E. Westover, Ora and Ira Hyer (twin brothers), Martin Harris Pond. Standing, left to right: Otto Stocks and Lewis Rigby.

Matthew F. Noall, Easton England, April 25: "The Bristol Conference includes Southwestern England and Wales formerly the Welsh and Bristol conference. Here was the old stamping grounds of President Woodruff, Brigham Young and Willard Richards who opened the mission in 1840, and whose efforts were attended by phenomenal success in Herefordshire. Laboring both among the English and Welsh people the elders of this conference have an excellent opportunity to note the difference between the Welsh religious life and that of England. Since its rise the non-conformist movement has found a strong hold in Wales. It is the fervor and

emotional zeal and emphasis on personal experience in religion, characteristic of the Welsh, that has made Wales, in times past, such fertile soil for the gospel of Christ as proclaimed by the 'Mormon' elders. To this England presents a strong contrast, the people having lapsed into that spiritual stupor and indifference to religious life, today so characteristic in many parts of the world. The territory now being tracted by the elders has been worked over and



over in the past, and we feel as if the work of gleaning after the harvest were now in progress. The gospel message, however, is being spread with all diligence and with the blessings of the Lord upon the work. The people we hope are being prepared for another harvest. Elders, left to right, bottom row: G. T. Bennett, Shelley, Idaho; W. Bennion, Salt Lake City; C. Merrill, Brigham City; sitting: E. B. Dansie, Salt Lake, Conference clerk; W. W. Rich, Paris, Idaho, Conference President; President Hyrum M. Smith of the European Mission; M. Llewelyn, J. Llewelyn, Grassy Lake, Canada; standing: J. F. Palmer, Preston, Idaho; D. H. Elmer, Payson; L. G. Leatham, Logan; P. L. Wilson, Panguitch, J. H. Reeve, Mathew F. Noall, Salt Lake; W. Evans, Logan; top row: G. R. Dent, Salt Lake; E. Brodbent, Nephi; J. D. Barlow, Clearfield, Utah."

Elder Winfred A. Allen, St. John, New Brunswick, Canada, April 28: "The St. John Conference comprises the eastern maritime provinces of Canada,



and was recently organized at New York City. During the past year we have labored in the city of St. John and have met many good people. Hundreds of people in this city had never seen a 'Mormon' before, though many had heard of them from the false stories that have been circulated concern-

ing our religion. On this account we were opposed somewhat, but we

now have several friends who are investigating the gospel with an earnest desire to find the truth. Elders, left to right: Henry H. Rawlings, Fairview, Idaho; Wm. C. Morrell, Loa, Utah; President Isaac P. Robinson, Safford, Arizona; Winfred A. Allen, Hyrum, Utah."



Choir of the Nurnberg Conference, John Denning, leader. This choir is making fine progress and is a great factor in gaining friends for the elders in that part of Germany.



Elders of the Nurnberg Conference, Germany, Feb. 27, 1914. Back row: A. S. Reber, R. S. Zimmerman, J. A. Deming, A. S. Tingey, J. J. Ryser, R. H. Jones, W. W. Dixon; middle row: H. L. Poloyd, C. Lamont Felt, Benjamin H. Kindsey, Ellis Barlow; sitting: Waldemar Nielson, Harold I. Goodwin, Conference President;



Hyrum W. Valentine, Conference President, and wife, Clyde. S. Clark.



MISSIONARIES IN THE SOUTH CAROLINA CONFERENCE

Standing, left to right: Wm. I. Burk, Alpine, Ariz.; Hubert E. Record, Deweyville; Richard B. Judkins, Warren; Wm. Reusch, Hurricane; David L. Turner, Giles, Utah; Richard Cooper, Overton, Nev.; Oscar Rasmussen, Ferron; Horace Seal, Riverton; Geo. W. Jones, Enoch, Utah; Ether S. Ferrin, Pima, Ariz.; Winfield Hurst, Idaho Falls, Idaho; Wallace Sorensen, Aurora; Richard C. Carter, Provo, Utah; G. S. Hill (local) Gaffney, S. C.

Sitting: Orvis T. Call, Rigby; John A. Dowdle, Franklin, Idaho; W. Paul Merrill, Richmond; Samuel Cordner, Mission Secretary, Provo, Utah; Chas. A. Callis, Mission President; Arthur T. Shurtleff, Conference President, Jas. A. Smith, Salt Lake City; Jesse W. Maxfield, Murray, Utah.



CATAWBA INDIANS WITH PRESIDENT C. A. CALLIS



Delegation of Catawba Indians, members of the Church, from the Roddey branch, South Carolina, in attendance at the conference held at Gaffney. President Callis was favored with an invitation to be represented in a photo with them. This delegation furnished excellent singing at one of the sessions of the conference, and some of the brethren were called upon to open the meetings with prayer, and to make remarks. Nearly all the Catawba Indians, including the chief, are members of the Church and they are a faithful people. They have a nice little meeting house on the reservation. The Sunday school, M. I. A. and other organizations are in good condition. Elder S. T. Blue, presides over the branch and Elder Ben Harris is superintendent of the Sunday school. Both of these brethren are members of the Catawba Indian Nation.



ELDERS OF THE NOTTINGHAM CONFERENCE, APRIL, 1914

Left to right: S. C. Gerrard, Taylorsville, Utah; J. E. Neville, Byron, Wyoming; A. B. White, Lorren Collett, Salt Lake City; W. H. Pyott, Ogden, Utah; T. W. Brookbank, Holbrook, Arizona; W. Brinton, Holliday; W. L. Evans, Parowan; S. H. Paskett, Grouse Creek, Utah. Center: J. M. Mills, Ogden, Utah; Leonard B. Nielson, Pres. Leeds Conf. Provo; E. W. Watkins, Conf. Pres. Mendon; Hyrum M. Smith, Mission Pres. Salt Lake City; James Andrews, Conf. Clerk, Nephi; George Woolford, Smithfield; Wm. E. Cox, Union, Utah. Front: C. Y. Nelson, Blackfoot, Idaho; Geo. H. Wheatly, Honeyville; F. D. Redford, Mt. Sterling; Chas. Buck, Smithfield, Utah.

Eddis W. Watkins, Nottingham, England, May 12: "The elders in this conference seem anxious to promote the work of the Lord. We receive considerable slander from the press and some opposition among the people. Anti-'Mormon' plays are quite prevalent but they result in doing us more good than harm. It is grand to know that the gospel of Christ is upon the earth for the last time, and that all the powers of the adversary combined cannot overthrow it."

## Priesthood Quorums' Table

"Gospel Themes"—Questions and suggestions for teachers and students, by Elder David O. McKay:

### PART IV—THE GOSPEL DISPENSATIONS (continued)

#### Lesson 25, Chapter VII—The Lamb of God.

1. Give the Biblical reference of the story told in the first stanza.
2. Define "sidereal," "Orient sages."
3. Explain "Imprisoned here the Mighty One."
4. Who was the "prophet harbinger" (third stanza)?
5. Explain the metaphors in the last four lines of the third stanza.
6. Give the effect of "hollow pride" and "sordid lust" (fifth stanza).
7. Give the Biblical quotations referred to in sixth stanza.
8. Explain "twin portals to despair" (seventh stanza).
9. Why may "bigotry" appropriately be called "the blinded bat"?
10. Explain the meaning of each line in eighth stanza.

NOTE: That the members of the class may appreciate this beautiful poem, the teacher or some one appointed to do so, should explain the figures of speech, and the comparisons used in each stanza.

#### Lesson 26, Chapter VII—The Lamb of God (continued).

1. Explain the significance of the Savior's words, "It is finished."
2. Memorize Christ's commission to the Twelve, (Mark 16:15,16)
3. What do you think about this statement: "Premature knowledge is fatal to joy, and fetters progress?"
4. What was the message proclaimed by the ancient apostles?
5. Give proof that Christ taught on the American continent as well as at Jerusalem.

6. Give a complete account of the institution of the Sacrament.
7. What is the doctrine of *transubstantiation*? of *consubstantiation*?

NOTE: It will be of interest to have a member of the class recount some of the terrible punishments inflicted upon "heretics" who would not accept the doctrine of transubstantiation or expressed other disbelief during the time of the Inquisition.

8. Why was water substituted for wine in administering the Sacrament?

9. Name the signs of Christ's second coming.

#### Lesson 27.

NOTE: It would be appropriate at this point to devote some time to the consideration of the conditions that brought about the universal apostasy. Appoint members of the class to make special preparation on this subject.

#### Lesson 28, Chapter VIII—Dawn of the Last Dispensation—"The Messenger of Morn."

1. Why may the last dispensation appropriately be called the "ocean of dispensations"?
2. (a) Who is the "mighty daughter of Eternity"? (b) Who "mother of centuries"? (c) Why "seventy, seven-crowned"?
3. Give the meaning of the first and the second lines, (stanza 10).

4. Study carefully the author's description of the boy Prophet, and tell it in your own words.
  5. The poem should be read thoughtfully, and each stanza considered critically during the class recitation.
  6. Consider the subject, "The Necessity of the Restoration."
  7. Why is this called the "Dispensation of the Fulness of Times"?
  8. Name the circumstances when the Prophet Joseph communed with angels.
  9. Read the vision in which he gazed upon the glories of eternity (Doc. and Cov. Sec. 110).
  10. When was the Gospel first preached in this dispensation in Great Britain?
  11. What was the Prophet's declaration concerning the ultimate good of all religious endeavor?
- (This chapter will be concluded in Lesson '29, commencing with "Keys Committed," p. 137.)

**New Work for the Seventy.**—The First Council of Seventy have sent the following instructions to the presidents of the Quorums of Seventy:

DEAR BRETHREN: It has been decided that the Seventy's Quorums shall be called upon to assist in the Department of Vocations and Industries of the Young Men's Mutual Improvement Associations as herein described.

Some difficulty has been experienced in finding suitable ward vocational counselors in the Young Men's Associations to act in this department, hence it has been decided to try and find suitable men among the Seventies. Here perhaps an explanation is necessary to have a clear understanding of what is meant by the above. The general board of Y. M. M. I. A. has opened a new department in the activities of the above associations known as the Department of Vocations and Industries, appointing a standing committee on the General Board to have charge of the work, the personnel of which, at present, is B. H. Roberts, Chairman; Claude Richards, Vice Chairman; Edward H. Anderson, Jonathan G. Kimball, Roscoe W. Eardley, Lewis T. Cannon, Oscar A. Kirkham and John H. Taylor, members.

In each stake of Zion the Superintendent of the Y. M. M. I. A. has been asked to appoint a stake vocational supervisor, and also to select and appoint a vocation counselor in each ward association to have charge of the work. The Stake supervisor, as would be inferred from his station, is to take general supervision of the work in his stake; while the ward vocation counselor is to have supervision of this department in the ward association, and take up the work to be done directly with the young men of the association, thus becoming the man who will be in direct personal contact with the youth of the ward, whom it is desired to interest in vocational and industrial activities.

It is the purpose of the department to aid in giving intelligent direction to the choice of vocations of our youth in life, and to stimulate industrial activity among them. The key note of the movement may be found in the head line on the stationery of the General Board Committee, *viz*:

*"Have you chosen your vocation? If you have, or if you have not, let us help you."*

This much in the way of brief explanation, in order that you may see the importance of this communication. You will readily understand that the success or failure of the work will depend upon

the efficiency of the men who come immediately in contact with the young men of our associations, between the ages of fourteen and twenty.

A suitable person for this work cannot always be found in the young men's association, and therefore, it is proposed wherever this is the case that we seek for them in the quorums of the Seventy in the respective districts. The matter has been considered in the First Council and presented to the Presidency of the Church with the following result: The Superintendency of the respective stakes and the Presidents of the ward Improvement Associations will be at liberty to consult with the councils of the respective Seventy's quorums within their stakes and wards, for the purpose of finding such stake and ward committeemen as may be necessary. Of course, where suitable men can be found in the Improvement Associations it will not be necessary to go to the Seventy's quorums; but where such persons cannot be found in the associations, then this liberty is given to seek them in the Seventy's quorums in the manner described herewith.

Men should be sought for who have had some experience in life, and who are in sympathy with boy-life and who are anxious for the future welfare of our youth. Men who will have sufficient knowledge of things and be of such weight of character as to appeal to young men, and to their parents with whom they should consult in helping to give intelligent direction in the selection of vocations.

The mode of procedure in the matter of bringing our seventies into this work should be by the ward or stake superintendents or presidents calling in person or submitting in writing to the council of the quorum a request for the appointment of suitable persons to fill these positions; whereupon the council should take the matter under advisement, canvass the quorum for the most suitable persons, taking care, however, not to interfere with men already engaged in special service unless it is possible for them to accept the new appointment without interfering with the service in which they are already engaged.

In order that there may be no conflict in authority, or confusion in appointments, when a selection is made from among the Seventy for this work, the name of the appointee, before informing him of his selection should be submitted to the bishop of the ward that his sanction may be obtained to the appointment and thus a perfect union of effort be secured in carrying out this program. Whenever a member of the Seventy's quorum is finally selected for this work, that appointment should be regarded as a call to local missionary work the same as in appointments to ward teaching and home missionary service, and every encouragement be afforded the appointee which will tend to his success. It will be a fine contribution to community service to respond to these appointments and we trust presidents and members of the Seventy's quorums will enter into the work with enthusiasm, as there is no more important home work that Seventies can engage in than this, which shall substitute intelligent direction in the choice of vocations for our youth, instead of allowing them to drift by accident into such callings as may come in their way.

This letter should be presented and read to the Council of your quorum at the very earliest opportunity and a prompt acknowledgment made of its coming to your hand.

SEYMOUR B. YOUNG, In behalf of the First Council of Seventy.

**Subjects for Ward Teachers.**—The general conditions in the wards and among the families of Saints will help the bishops in selecting subjects to be assigned to ward teachers for their monthly visits. The bishops will find that the assignment of subjects to the



ward teachers will add greatly to the quality and efficiency of the teaching, and will add interest to the work.

The following subjects are suggested topics which have been used in the various wards of the church:

1. Monthly and periodical payment of tithes.
2. Observance of the Word of Wisdom.
3. Family prayer.
4. Attendance at sacrament and fast meetings.
5. Enrollment in auxiliary organizations.
6. Attendance at the weekly priesthood meetings.
7. Fast offerings and ward maintenance donations.
8. Observance of the Sabbath day.
9. Parents class work.
10. Temple work.
11. Home sanitation.
12. Membership in clubs and orders.
13. First principles of the gospel (separately).
14. Restoration of the gospel.
15. Care of the boys.
16. Obedience to those in civil and religious authority.
17. What do you understand the gospel to be?
18. Punctuality at meetings.
19. Reading the scriptures in the home (assign texts).
20. Baptism of children at eight years.
21. Temperance.
22. Humane day.
23. Mothers' day.
24. Pioneer day.
25. Prophecies and their fulfilment.
26. Divine organization of the Church.
27. Gathering of Israel.
28. Profanity and slang.
29. Loyalty to the State and the Church.
30. Cleanliness and neatness around the home.
31. New Year resolutions.
32. Usefulness in society.
33. Articles of Faith (separate).
34. Summer recreations.

**Question:** Was John the Baptist Elias also? The Theosophists claim that they can prove re-incarnation from St. Matthew 11:14.

**Answer:** An answer to this question can be found in "The Compendium," pages 281-3. John the Baptist was *an* Elias, or fore-runner—for that is what the name or title "Elias" means—as he came to prepare the way before the Lord. In the same sense Joseph Smith was also an Elias, because he came to prepare the way before the Lord preceding his second coming. The office of John was that of an Elias, and therefore the Lord referred to him as such. Re-incarnation is a doctrine of devils, according to the Prophet Joseph Smith. There is nothing in the Scriptures or in the gospel that teaches such a doctrine; but to the contrary, we are taught that each individual will rise in the resurrection to die no more. See Alma 11:45; D. & C. 88:116.

**Question:** Has the apostle that was shown to Nephi by the angel (I Nephi 14:18-27), come to the earth yet?

**Answer:** A careful reading of the passages referred to shows that it was John, Nephi names him in verse 27, and in verse 23 it is clearly stated that his record is found in the Bible, or as it is called the Record of the Jews.

# Mutual Work

## Of Interest to Scouts

It has been found necessary to print preliminary application blanks for stake scout masters, ward scout masters, and assistant ward scout masters, as the blanks used by the National Organization of Boy Scouts of America, for that purpose, cannot be supplied in quantity to the stakes, and are only sent out when the men are ready to register. By using the preliminary application blank, the men will be able to satisfy themselves that they are ready to take up scout work, and have made the necessary preparations. The signatures of the superintendent of the stake, the bishop and ward president, are required, as the M. I. A. Scout Commissioner is required to certify as to the character and ability of the men making application to the National Organization, and cannot do so without the endorsement of these men.

The blanks should be filled out and mailed to the M. I. A. Scout Commissioner, Deseret Gymnasium, Salt Lake City, who will return to the applicant the registration blank used by the National Organization. The stakes may obtain these preliminary blanks in quantity by sending to the M. I. A. Scout Commissioner. A scout application blank has also been prepared. Scouts should be required to fill the blanks out before being admitted to the scout organization. The blank will also serve as a record, and should be kept on file by the scout master. On the reverse side of the blank the scout laws, promise, and a short explanation of scoutcraft is printed, so that when the blank is signed by the parent he does so with a better understanding of the work.

### M. I. A. SCOUT APPLICATION BLANK

No..... I hereby apply for membership in the M. I. A. Scouts of the Boy Scouts of America and promise to do my best to keep the Scout Promise and Scout Laws at all times.

Name..... Date.....

Address .....

Occupation or School.....

Age\*..... Day..... Month..... Year.....

---

(Applicant must not fill out below this line.)

Patrol..... Troop..... Ward..... Stake.....

I hereby certify that the above applicant has qualified as a

Tenderfoot Day.....Month.....Year.....

Second Class Scout, Day.....Month.....Year.....

First Class Scout, Day.....Month.....Year.....

.....

Scout Master.

\*Boys under twelve years of age MUST NOT be enrolled as scouts. There are no exceptions to this rule.

### SCOUT PROMISE

On my honor I will do my best:

1. To do my duty to God and my country, and to obey the scout law;

2. To help other people at all times;
3. To keep myself physically strong, mentally awake, and morally straight.

## SCOUT LAW

**1. A scout is trustworthy.**

A scout's honor is to be trusted. If he violates his honor by telling a lie, or by cheating, or by not doing exactly a given task, when he is trusted on his honor, he may be directed to hand over his scout badge.

**2. A scout is loyal.**

He is loyal to all to whom loyalty is due: his scout leader, his home and parents, and his country.

**3. A scout is helpful.**

He must be prepared at any time to save life, help injured persons, and share the home duties. He must *do at least one good turn to somebody every day.*

**4. A scout is friendly.**

He is a friend to all and a brother to every other scout.

**5. A scout is courteous.**

He is polite to all, especially to women, children, old people and the weak and helpless. *He must not take pay for being helpful or courteous.*

**6. A scout is kind.**

He is a friend to animals. He will not kill nor hurt any living creature needlessly, but will strive to save and protect all harmless life.

**7. A scout is obedient.**

He obeys his parents, scout master, patrol leader, and all other duly constituted authorities.

**8. A scout is cheerful.**

He smiles whenever he can. His obedience to orders is prompt and cheery. He never shirks nor grumbles at hardships.

**9. A scout is thrifty.**

He does not wantonly destroy property. He works faithfully, wastes nothing, and makes the best use of his opportunities. He saves his money so that he may pay his own way; be generous to those in need, and helpful to worthy objects.

*He may work for pay but must not receive tips for courtesies or good turns.*

**10. A scout is brave.**

He has the courage to face danger in spite of fear, standing up for the right against the coaxing of friends or the jeers or threats of enemies; defeat does not down him.

**11. A scout is clean.**

He keeps clean in body and thought; he stands for clean speech, clean sport, clean habits; and he travels with a clean crowd.

**12. A scout is reverent.**

He is reverent toward God. He is faithful in his religious duties, and respects the convictions of others in matters of custom and religion.

The Boy Scout idea is a movement rather than an organization. Scoutcraft has been made a part of Y. M. M. I. A. and is not a separate organization.

The Scout movement endeavors to supply the required environments and ambitions through games and outdoor activities which lead a boy to become a better man and a good citizen.

Scouting develops the power of initiative and resourcefulness.

It helps boys.

It insures good citizenship.

It takes the boy at that time of life when he is beset with the new and bewildering experiences of adolescence and diverts his thoughts therefrom to wholesome and worth-while activities.

Doing is learning and when a scout in the formative stage of his life has this lesson thoroughly impressed on his mind, he has learned to be resourceful. Scoutcraft includes instruction in first-aid, life-saving, tracking, signaling, nature study, campcraft, woodcraft, and all other forms of handicrafts.

As an organization the Scout movement is not military in thought, form or spirit, although it does instil in the boy the military virtues, such as honor, loyalty, obedience and patriotism.

I have read the above and approve of the plan and purpose of the organization. This application is made with my knowledge and consent.

Date.....

Signed by Parent or Guardian.

#### PRELIMINARY APPLICATION BLANK

This blank should be filled in under the proper heading by the men chosen to be stake scoutmaster, ward scoutmaster or assistant ward scoutmaster and mailed to the M. I. A. Scout Commissioner, Deseret Gymnasium, Salt Lake City, who will return to the applicant the proper blanks for registering with the National Organization of The Boy Scouts of America.

Name .....

Age at last birthday.....

Ward, .....

Stake .....

Postoffice .....

#### APPLICATION FOR STAKE SCOUT MASTER

If making application to be a stake scoutmaster answer the following questions:

What previous experiences if any, have you had in scout work or other organizations for boys or young men?.....

How many hours a week do you expect to be able to give to this work? .....

State the preparation you have made to supervise the scout work in the stake.....

What scout books or other scout literature have you read?.....

.....As Stake Scout Master

.....Superintendent of Stake

#### APPLICATION FOR WARD SCOUT MASTER

If making application to be a ward scoutmaster answer the following questions.

How many boys have you who desire to become scouts?.....

How many of these boys have paid their 25 cent annual M. I. A. Fund? .....

How many hours a week do you expect to be able to give to this work? .....

What scout books or other scout literature have you read?.....

We recommend:

.....As Ward M. I. A. Scout Master

.....President of Ward

.....Bishop of Ward



## APPLICATION FOR ASSISTANT SCOUT MASTER

If making application to be an assistant scout master answer the following questions:

Name of scout master .....

Number of troop .....

Is your scoutmaster registered with the National Organization?.....

What previous experience have you had in scout work?.....

We recommend:

..... Assistant M. I. A. Ward scout master

..... President of Ward

..... Bishop of Ward

On the reverse side will be printed suggestions on how to organize the scout work, which were printed in the May number of the ERA, 1914.

## HOW TO GET GOOD TIMBER FOR VOCATION WORK

The following letter has been forwarded to the ward Presidents of the Y. M. M. I. Associations, through the stake superintendents. In this connection, officers will please note the letter to Seventies, in this number, under Priesthood Quorums' Table.

DEAR BROTHER: Complaint is often made of the inability of stake superintendents and ward presidents to find in the Associations persons suitable to act as Vocation Counselors to take charge of our Vocational and Industrial work in the respective wards; and sometimes even in the stakes it is difficult to find suitable men for Vocational supervisors; and yet the success of our cause rests largely in the finding of such suitable persons.

In view of these facts it has been thought proper to go to the Seventies quorums in search of such suitable persons, where they cannot be found in the membership of our own organizations. The matter has been taken up with the First Presidency of the Church, with the General Board, and with the First Council of Seventy, with the following result: The superintendency of the respective stakes and the presidency of the ward Improvement associations will be at liberty to make application to the Seventy's quorums within their stakes and wards, for the purpose of finding such stake Vocational Supervisors and ward Vocation Counselors as may be necessary to properly carry on this work.

The application may be made either by calling upon the councils of the quorums in person, or submitting in writing the application for the appointment of such suitable persons, as may be necessary. The councils of the quorums by circular letter from the First Council of their organization, have been notified of these arrangements and will be prepared under their instructions to attend to the aforesaid requests. They have also been advised, in order that there may be no conflict in authority or confusion in appointments, to consult with the bishops of the respective wards as to the selection proposed, that they may receive his sanction and approval, so that there may be a perfect union of effort in carrying out this program of bringing the necessary help to the movement of securing intelligent direction in the matter of selecting vocations for our youth.

We urge upon your association presidents prompt action and enthusiasm for this cause, as no better field for the accomplishment of great good presents itself for the activities of our organization.

Respectively yours,

B. H. ROBERTS, in behalf of the Committee.

## Passing Events

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One-third of the city of Salem, Massachusetts, was destroyed by fire on June 25, with a loss estimated at \$10,000,000. Most of the historical land-marks of the city, however, were saved. A thousand buildings were laid waste, and ten thousand people rendered homeless.

A direct telephone line from New York to San Francisco was completed on Saturday, June 20, by the laborers setting the last pole in Nevada. Direct communication may now be had between New York and San Francisco without delay, by telephone. The fees are \$18 per minute.

The Niagara Falls Mediation Conference adjourned June 30, awaiting the hoped-for meetings between representatives of Huerta and Carranza. Their labors, though apparently in vain, have had a wonderful influence in hastening the solution of the Mexican problem and the promised occupation of Mexico City by the Constitutionalists.

Prohibition has been adopted by all the political parties in Idaho. Republicans, Progressives, and Democrats, all have gone on record in declaring for state wide prohibition in some form or other. Our neighboring state is to be commended for this action. Each of the parties adopted a resolution in its platform favoring an amendment to the constitution which shall "forever prohibit the manufacture and sale of liquor in Idaho."

Murray, Utah, went "dry" again at the recent special election held June 30.—Elections were also held in Midvale, Copperfield, and Sandy. Copperfield went "dry" by a majority of four; Murray, by 14; and Midvale went "wet" by 163; Sandy, by 50. The retaining of Murray as a "dry" town was a distinct victory for the prohibitionists. The Law and Order League of Murray, have determined that the "blind pigs" and other illicit places for the distribution of liquor shall be wiped out completely, since the league have now the sentiment of the city with them and against the law breakers. The laws will doubtless now be enforced without fear or favor.

The Moffat Tunnel, for the building of which the city of Denver recently voted a bond of \$3,000,000, has received another setback. The supreme court of Colorado recently declared the bond to be unconstitutional and invalid because it would be lending public money to foster private enterprise. It took many years to induce the people to make this provision for making the tunnel, and it is feared it will take many more years now to raise the money to continue the work of building a road to Salt Lake through the Uintah reservation, from Denver, though some still have hopes that the project will succeed and that in the near future.

Baseball was sixty-eight years old, on June 19. Sixty-eight years ago, on that date, the first match game of ball on record was played between the Knickerbocker and New York baseball clubs in the Elysian fields, at Hoboken, New Jersey. Today baseball holds the nation in its grip. Over thirty million fans pay more than ten million dollars every season to watch the five thousand professional ball players making up the more than fifty major and minor leagues. It is not only the national game today but is rapidly becoming inter-national.

The leading nations are beginning to adopt baseball as a national sport. It may well be said that the sun never sets on the kingdom of baseball. However, some complaint is made this summer that the enthusiasm for the game in this country is not as pronounced as usual.

**West Virginia and prohibition.** State-wide prohibition became effective June 29, in West Virginia. There are now nine prohibition states in the union: Georgia, Kansas, Maine, Mississippi, North Carolina, North Dakota, Oklahoma, Tennessee, and West Virginia. The total prohibition territory and the local no-license area make up 2,132,726 square miles in which 46,029,750, or nearly 50% of the country's population live, according to the latest figures of the prohibition leaders. West Virginia accepted the "dry" proposition with a majority vote of 92,000, relatively the largest ever given by any state. The state has a population of 1,221,119, according to the census of 1910. A commissioner of prohibition for the state was appointed to close twelve hundred liquor selling places in the state, which was promptly done.

A mimic war in the air was held at Vienna, June 20. The Austrian army dirigible balloon "Kertling" and an aeroplane and other craft were engaged in the sham battle. The mosquito craft soon overtook her big sister and immediately began a sham attack in encircling the airship several times at a height of fifteen hundred feet maneuvering to take a position directly above the airship. In coming down, the nose of the biplane crashed through the envelope of the airship and ripped it wide open. A terrific explosion followed, the airship took fire engulfing both the biplane and the airship, and in a few moments the remnants of both craft, with nine aviators, crashed on to the slopes of a mountain. The heat was so great that the watches of the aviators were melted in coming down, and the bodies were so charred and mangled that they were scarcely recognizable. This is one of the greatest accidents in the history of aerial flight.

**Archduke Franz Ferdinand**, heir to the throne of Austro-Hungary, and his morganatic wife, the Duchess of Hohenburg, were assassinated in Sarajavo, the capital of Bosnia, on June 28, by a young Herzegovinian student named Prinzip, who discharged an automatic pistol at them, killing them almost instantly as they were returning from the town hall after a reception. A bomb was first thrown at the royal automobile but it exploded in the street without doing any serious damage. The assassination is believed to express the resentment of many Serbes at the annexation of Bosnia and Herzegovina by Austria in 1908, for which Franz Ferdinand was held largely responsible. The children of the archduke, owing to his morganatic marriage, cannot succeed to the throne, hence the next heir is archduke Karl Franz Josef. The murder caused the aged emperor of Austria great sorrow, and the people throughout Austria much apprehension. It is feared that there are Servian plots to detach Bosnia and Herzegovina from Austria. This adds one more difficulty to the great troubles of the Balkan district.

**Duchesne** will be the name of a new county in Utah, authorized by vote of the people of the old Wasatch county, on Monday, July 13. For some time agitation has been going on to divide Wasatch county, the east half to be called Duchesne, and the west half to retain the old name. By a substantial majority vote, the people both on the east side and on the west side agreed to the division of the county. The Wasatch "Wave" informs its readers that the assessed valuation of Wasatch county, in 1914, west of the proposed new line

was \$1,932,587, while the assessed valuation east of the proposed new line, which will now be called Duchesne, is \$1,209,347, a figure larger than the valuation, in 1912, in each of the following counties: Kane, Garfield, Piute, San Juan, Wayne, and Washington. The following cities and towns are located in the west, of Wasatch county: Heber, Midway, Charleston, Wallsburg, Elkhorn, Center, Daniels, Riverdale, Bench Creek. The following settlements are located in the proposed new Duchesne county: Havden, Packer, Cedarview, Alexander, Roosevelt, Myton, Lake Fork, Boneta, Midview, Antelope, Theodore, Stockmore, Fruitland. The east side will have the largest share of territory much of which is undeveloped.

**Mexico.** Zacatecas, a city in Central Mexico, was captured by General Villa, June 23, after four days of preliminary fighting. The battle with the Federals was the most hotly contested during the present revolution. Fourteen thousand Federals were entrenched in almost impregnable positions. Villa's loss in dead is put at 2,200, and the Federal loss at about 4,500, five thousand prisoners besides were captured. Many officers fell, among them, it is said, was Colonel Fierro, who it is generally believed was the murderer of W. S. Benton, an English ranch owner whose death was a matter of diplomatic inquiry last winter. The difficulty between Villa and Carranza continued, and it was stated at one time that ammunition had been denied to Villa which caused his delay on the march to Mexico City. On the 8th of July Guadalajara on the west coast, fell before the Constitutionalists' forces, twelve thousand Federals being utterly routed by General Alvaro Obregon, leader of the Constitutionalists. For three days the fight continued, only a few Constitutionalists being killed. Five thousand out of twelve thousand Federals were taken prisoners with much ammunition and large supplies. On July 13 General Huerta sent his family, via Vera Cruz, on the way to Europe, and on the 15th he presented his resignation as Provisional President, to the Senate and Chamber of Deputies, who accepted it by a vote of 121 to 17. General Victoriano Huerta who has occupied the Provisional Presidency for about 17 months then turned his office over to Francisco Carbajal, The new Provisional President. The resignation and the change was received calmly by the populace. General Huerta in the text of his resignation assigns his failure to the "outrage committed at Vera Cruz by the American Fleet." To show that he was not seeking his personal interests, but that of the republic, General Huerta closed his resignation by saying, "Some say I, come what may, seek my personal interest and not that of the republic, and as I need to refute this allegation with facts, I tender my formal resignation of the presidency of the republic." General Huerta took the oath as Provisional President of Mexico, February 19, 1913, the day after Francisco I. Madero had been arrested at the national palace. Three days later Madero and vice-president Suarez were shot to death under guard while being taken from the palace to the penitentiary, and their deaths have never been explained satisfactorily. Huerta telegraphed President Taft: "I have the honor to inform you that I have overthrown this government. The forces are with me, and from now on peace and prosperity will reign." But the Constitutionalists under Carranza and Villa continued the warfare, which has now ended in the flight of Huerta and the downfall of his administration, which has been one of the bloodiest in the history of Mexico. Negotiations for a peaceful entrance into the City of Mexico by the Constitutionalist forces were going on, but on the 21st of July it was said Carbajal would not surrender unconditionally to Carranza.



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Elder Harold I. Goodwin, Nurnberg, Germany, April 24: "Nothing affords us greater pleasure than reading the instructive articles in the ERA. We look forward with pleasure to its monthly appearance for it is indeed a welcome visitor and contains just such teaching and information as are needed by the elders."

## Improvement Era, August, 1914

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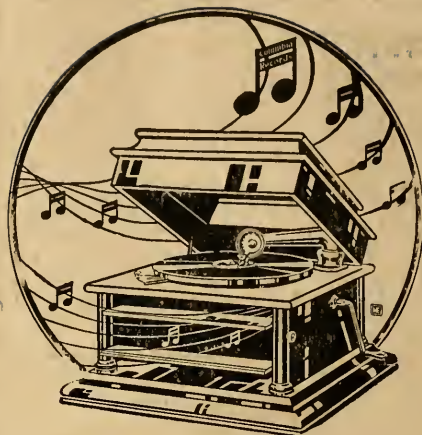
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